

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., July 26, 1934

NEW SERIES
VOLUME XXXVI No. 30

Baptists Near and Far

Dr. R. W. Matthews of Hamonton, N. J., supplies two Sundays for Lowrey Memorial Church, Blue Mountain.

Deacon R. S. Douglass of Cape Girardeau becomes Brotherhood and Stewardship Secretary of Missouri Baptists.

Rev. J. O. Guntharp assisted Rev. J. D. Thompson at Booneville in a meeting recently. There were 12 additions, seven for baptism.

We are still rejoicing over the great victory here for prohibition in the recent election, which is nearly 4 to 1.—T. W. Talkington.

Missouri Baptists will celebrate the one hundredth anniversary of their state organized work in October.

Dr. H. E. Woolever, the Washington correspondent for the New York Christian Advocate, has announced as a candidate for Congress from the thirty-seventh district of New York.

Dr. S. M. Brown, long-time and still editor of the Word and Way acknowledges to passing another birthday, and says if he lives many years longer he will be a man.

It is said that the room reservations at Blue Mountain College are more than double what they were at the same time last summer, and they still come in in nearly every mail.

Rev. J. B. Parker did his own preaching at Uclatubba. There were 14 additions, nine for baptism. The writer begins a meeting at New Camden today. This is an inland town in Prentiss County.—C. S. Wales.

Something ought to be said or done by our Foreign Mission Board to justify the appointment of a general missionary to Europe. For many years Dr. Everett Gill has represented Southern Baptists as superintendent of European missions. Please somebody tell us what he does.

President D. M. Nelson of Mississippi College supplied for Pastor A. F. Crittendon Sunday. He was among old friends. The pastor is helping brother A. T. Talbert in a meeting at Richland church in Rankin County.

Revival meeting in the Scobey Baptist Church, conducted by the pastor, J. R. G. Hewlett, assisted by Rev. J. H. Hooks, of Grenada. Good preaching. Fine interest by the community. Four for baptism, 2 by letter. June 15th to 20th.—J. R. G. Hewlett, Pastor.

Pastor B. A. McCullough and his people at Poplar Springs church, Simpson County, held their own meeting last week. They had good congregations, a spiritual revival, with five additions by baptism and one by statement. This is an afternoon appointment. The people have determined to build a new meeting house with Sunday school rooms, more adequately to represent the cause and do the Lord's work.

PASTORAL CHANGES: Dr. W. E. Mitchell resigns at Cadiz, Ky., C. S. Prickett goes from Taylorsville, Ky., to Lexington, Va., C. S. Jordan accepts the call to Knob Creek Church, Ky. Dr. R. L. Creal resigns at Bryson City, N. C. W. T. Edwards begins his work at Lineville, Ala. C. H. Franks goes from Reetor, Ark., to Hayti, Mo. Denzel Osborn is being greatly blessed in his new pastorate, Morley, Mo.

"The national platform of both the Democratic and Republican parties clearly set forth that in states where the sale, possession and transportation of liquor are illegal that the federal government will assist in the enforcement of such laws. It is a scandal of the first magnitude and an outrage on decency that the federal government should issue a license to a citizen of any state to violate the laws of the state." Adopted by the United Drys of Mississippi.

Rev. Jack Bridges, one of our Mississippians in the Louisville Seminary, helped Pastor Geo. Gay in two meetings last week and this.

We will probably publish in the Record the names of all people in Mississippi who hold federal license to sell hard liquor, which is forbidden by the laws of the state.

J. G. Chastain supplied morning and night at Lexington last Sunday, and preached at Leland the Sunday before, the pastors of both churches being absent engaged in protracted meetings.

Portugese Baptists, themselves the product of mission work by Baptists in Brazil, will begin mission work in the island of Madeira. This last mission is the great-grandchild of Southern Baptists.

R. S. Tinnon was recently elected superintendent of the Tennessee Anti-Saloon League. He is a Methodist minister, educated at Union University (Baptist) and has been associated with the retiring superintendent of this work.

Dr. Theodore Whitfield supplied for Lowrey Memorial Church, Blue Mountain, July 1st. state worse than the first. Every sheriff who refuses to enforce the law should be put out of office. How is it in your county?

The Bethlehem Baptist Church in Simpson County closed a week's meeting Sunday night, July 22nd, with Rev. R. L. Breland of Coffeeville doing the preaching. The interest was good from the first service. There was a number of additions by baptism. The town of New Hebron passed an ordinance forbidding beer being sold in the town limits. We read something about "from victory to victory." The writer is rejoicing in these forward steps for righteousness.—B. E. Phillips.

Now that Jefferson Davis County has voted against the sale of beer, other counties are seriously considering it. There are other counties in the state in which the vote would be as overwhelmingly against the sale of beer as it was in Jefferson Davis. Where this is manifestly true the people should not be expected to endure the dens of iniquity which many beer joints are. The decision to take the vote in this matter ought to be taken after careful consideration by people well informed as to the public sentiment. It ought to be done only where a clear majority is clearly indicated. And it can be successfully executed where the law enforcement officers are in sympathy with the dry cause. If we are to accept common report at anything like its face value there are sheriffs in Mississippi who deliberately violate their oath of office by refusing to enforce the law. These men should be kept out of office and it should be seen that none like them are elected.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

If our checking is correct, we have paid all of 1933 interest on our bonds and the interest to Hattiesburg banks with the exception of \$165.00, and this will be paid as soon as the coupons arrive. We have written those holding them to send them in. This means that since the 1st of January 1933 we have paid approximately \$22,000.00 in interest brought over from 1932, \$6,000.00 of bonds which matured in 1932, \$23,000.00 in bonds which matured December 1, 1933, (with the exception of \$1,500.00 in bonds which we have been unable to locate but are prepared to pay as soon as they can be found) and approximately \$33,000.00 in interest on bonds for 1933, and about \$1,000.00 in interest to banks. We have on hand to be applied on our \$25,000.00 worth of bonds which mature December 1st of this year approximately \$6,000.00. This does not include subscriptions made in the Debt Campaign this year.

The receipts in the Debt Campaign since the last statement was given are as follows:

Rev. J. E. Wills, Newton	\$ 5.00
Damascus Church, Copiah County	10.00
Magnolia Church, J. H. Price, Pike Co.	5.00
Magnolia Church, T. W. Green, Pike Co.	12.00
Byhalia Church, Ada M. Hardy, Marshall County	10.00
Magnolia Junior BYPU, Pike County	12.00
Clinton Church, Hinds County	10.00
Jackson First, Hinds County	25.00
Cleveland W. M. S., Bolivar County	5.00
Grenada First W.M.S., Grenada Co.	6.00
Jackson First, Hinds County	75.00
Jackson First, W. M. S., Hinds Co.	18.40
Texie B. Myers, Byhalia, Miss.	5.00
Adolyn V. Myers, Byhalia, Miss.	5.00
J. E. Crumpton, Greenville, Miss.	100.00
W. R. Foster and family, Greenville	100.00

We are not starting payments on the 1934 bond interest, which amounts to approximately \$32,000.00. We have yet to raise this amount; besides \$19,000 for maturing bonds, \$20,000 supplements to the colleges, money for Merchants Bank and Trust Company loan, and interest from other obligations. To use the language of Dr. John R. Sampey, "Let us spit in our hands and start anew." If we do this in dead earnest, we can see the close of the year with all obligations due this year having been met. There are enough people who want the debts paid, and who are able to pay them, who will pay them, if we can say the right word. Your cooperation is earnestly solicited.

—BR—

Dr. Theo. Whitfield assisted Pastor H. C. Joyner in a meeting at DeSoto last week with good results in the membership.

Monday morning's papers brought the news of the killing of John Dillinger, notorious outlaw by officers in Chicago Sunday night. It is another witness of the old scripture truth that "the wages of sin is death."

Sparks and Splinters

Rev. N. R. Stone has accepted a call to Forty-first Avenue Church, Meridian, and begins his work with them on August 1st.

New Pastor J. D. Brown preached in the meeting at Denham Springs, La., for 12 days. There were 98 additions, 68 by baptism.

The Miley family has a reunion this week at Mayton in Rankin County. They have come from far and near. Many of them have been a blessing to the world, and have counted among their number some of our most useful preachers.

It is said that Capt. H. D. Fowler is the oldest living alumnus of Wake Forest College, and we can believe it. He is 102 years old, is in good health at Duarte, Cal. He was graduated in 1857 and served in the Confederate Army.

Was with Bro. S. C. Rushing and Superior Avenue, Bogalusa Baptist Church, the last two weeks of June in a splendid revival. Last week I was with Bro. J. B. Parker, Lee County. Several were added to the church at both places. There seems to be prevalent among our folk an unusual hunger for the gospel. I greatly enjoyed trying to preach it.—J. H. Kyzar.

Biloxi First Church had the largest attendance at church and Sunday school July 15 ever had in July. Two weeks ago two fine young men were baptized and others are on the way. Pastor G. C. Hodge and family go to Ridgecrest for three weeks sent by the church, accompanied by Deacon C. M. Davis.

The Baptist and Reflector says, "A State Board or Convention has no more right to allocate or change southwide funds than the Executive Committee (of the S. B. C.) has to allocate or change the allocation of state funds." And in our opinion the opinion is absolutely correct.

Am in a meeting with the church at McCool, Bro. W. A. Roper pastor, this week. Brother Roper stopped over at Macon to preach for us third Sunday. The meeting begins well. Closed a meeting out from Macon last Friday. Seven professions of faith, two by letter. These were received into the church at Macon since there is no active church in that community. Will be in a meeting with Bro. J. D. Fulton next week. We covet the prayers of the brethren.—R. D. Pearson, Macon.

Pastor D. W. Moulder was assisted by Rev. Bruce Hilbun in a seven days meeting at Beulah church, Simpson County. The church was mightily strengthened; large crowds; seven additions, six of them by baptism. He was assisted at Concord in Smith County by C. C. Jones for the fifth year. A great revival and 21 additions, 15 for baptism. This makes 44 for the year, 25 by baptism. Here is a fine Sunday school, good B. Y. P. U., W. M. S. and weekly prayer meeting. Brother Jones is highly esteemed here. Pastor Moulder expects Rev. Lowrey Compere to help him in a meeting at New Hope, Simpson County, first Sunday in September.

On the 30th of June, precisely five weeks before the Congress in Berlin, very nearly two hundred American delegates have been notified to the Alliance offices in London. I hear that several others on the Ocean or already across have omitted to fill in the application forms; but this can, with very little trouble, be remedied in Berlin. It looks as if the American delegation will not fall very far short, if at all, of three hundred, and as if at least 250 are already assured. Last-minute arrivals, so long as the delegates are able to establish their identity, will be some how dealt with and registered in Berlin. The British representatives now number about 250, and the total will undoubtedly be enlarged during July. No German figures are yet available, but from outside Germany the exact number holding credentials to date is 930. A thousand non-Germans may be reasonably expected, and probably this figure will prove well within the mark.

Rev. W. A. Jordan will act as supply pastor at First Church, Shreveport, during Dr. Dodd's six months absence in Europe and Asia.

By this time all messengers to the Baptist World Alliance have sailed. The Lord be with you, give a great meeting and bring you home safely.

L. A. Materne, semoetime ago pastor at Lumberton, has been at Tallulah, La., for 18 months. In this time has welcomed 149 into the church, 84 by baptism.

Mr. Joe Moseley, B. Y. P. U. Leader in Louisiana, was taken seriously ill at their state encampment and carried to the Baptist Hospital in New Orleans.

Dr. T. D. Brown has resigned the pastorate of St. Charles Avenue Church in New Orleans, after four years of service to accept a call to Highland Church, Louisville, Ky. Dr. Brown is a Mississippian and we are sorry to lose him from this part of the territory.

The snarl of wet papers has been heard frequently since Mississippi voted dry nearly three to one. One Memphis paper yowled that we had gone with the bootleggers. Another in the same city said, "Of course Mississippi did not vote 'dry.' Mississippi is as wet as before the election. Mississippi only voted not to tax liquor." But these catamounts that do the snarling are in the cage.

It is well to examine the record of all candidates for office now and know how they stand on the liquor question. This applies to all, from U. S. Senator down to the bottom of the list. There is no more important question before the public today. If a candidate tries to straddle this question or to ignore it, see that he is elected to stay at home. If the liquor bunch is supporting a man, or if one who has fought against prohibition is an active supporter of a candidate it is evidence that the candidate cannot be trusted with public office.

We publish this week the paper prepared by Major Calvin Wells, attorney of Jackson, and adopted by the Executive Committee of the United Drys. It is somewhat lengthy but in view of the general interest in prohibition and the immediate importance for concerted action by our people, the publication is justified and the reading of it will help the good cause. Major Wells' father was a good prohibition fighter in the days when Gambrell and Ratliff and Gallo-way and Alexander were in the fight. He is himself one of the leading lawyers of Jackson and an elder in the Presbyterian church. A good representation of prohibitionists was present at the meeting in Jackson July 18.

Pastor W. M. Bowman had brother S. W. Murphy of Valence Street Church, New Orleans, with him in a meeting at Union Church, Walthall County. "Fine spirit manifest; 31 conversions, ten received by letter, and several by restoration." The church will immediately undertake to build an educational annex. Brother Murphy also helped him in a meeting at Big Springs church in Lincoln County. There were nine addition. The pastor says, "Never have I worked with a greater spirit than brother Slater Murphy, and our hearts go out to him in his great mission field in New Orleans."

Frequently we hear the criticism that some of our Southwide agencies are local in their ministry. Why bless you that can be said of every foreign mission enterprise also. It is no new thing, it has always been so. And in the nature of things must be so. If they are not local, they would have no purpose nor existence nor reason for existence. You can't minister to anything nor anybody unless you do it locally. Every hospital chiefly benefits those in its area. Every school reaches mostly those in its territory. Every home missionary is local or he is nothing. But the complaint generally means, it is not located in my state. Then thank God if you don't need it. If you do need it then say so. Mississippi has never had a Southwide board or institution, but we do not complain about it. We just go on supporting them in all the other places.

Over 600 were registered at the Louisiana Baptist Encampment, held at Mandeville July 10 following.

Dr. B. H. Lovelace of Clinton assisted Pastor J. B. Middleton in an 8-day meeting at Eupora. There were ten additions. He was also with this church last year.

Chicago has recently found it necessary to create a "safety court" whose business it shall be to handle drunken driving and similar causes of traffic accidents. Put that down to the cost of repeal.

"There is one Baptist missionary in Cairo, Egypt, I. D. Terman, supported by First Church, Springfield, Tenn. It is against the law for Christians to hold public services; so they meet in private homes."—A. B. Pierce.

How the years are linked together! Rev. W. E. Craighead, missionary in Rumania, is a grandson of Dr. A. C. Caperton, who after graduation from Mississippi College "before the war," went to Kentucky and was for many years editor of the Western Recorder.

We appreciate the many letters coming to our office expressing the opinion that the Record is better than it ever was. We are grateful, but we are deeply conscious that it ought to be and could be better. Will you help us to make it better by sending something worthwhile for publication, and by sending in a good list of subscribers?

Brother S. E. Tuil paid our office a brief call a few days ago. He is pastor at Middlesboro, Ky., and came down this year to help Pastor S. W. Sproles in a meeting at Gillsburg. It was near here that Dr. Tuil discovered America. He was years ago pastor at Kosciusko and later at Greenwood First Church. It is always good to see him back in Mississippi.

The church at Newton has called brother Chas. Z. Holland and he will begin his work with them at an early date. Brother Holland was graduated from Mississippi College about five years ago. He has been pastor at Mantee and Derma, and has more recently been in the Louisville Seminary. We are glad to have him back in the state.

People who discuss the question as to whether the world is getting better or worse might learn from the answer which Evangeline Boothe gave to a smart reporter's question as to whether the world is getting better or worse. She said, "I am doing what I can to make it better; are you?" It reminds us of Jesus' answer to the question, "Are there few that are saved?" He said, "Strive to enter in."

The Assembly at Hattiesburg is reported as having one of the finest programs for many years. The attendance was about as last year. Action was taken looking to the securing for next year the best speakers and teachers to be had, and to publicize the Assembly as never before. Committees have already been appointed and will soon be bringing things to pass.

Brother D. W. Moulder has been pastor of White Oak church in Smith County for twenty-five years. He says the recent meeting of seven days was the greatest yet. The house was full even when it rained. Brother C. C. Jones preached and the people say they never heard greater sermons. There were 24 additions to the church, 22 by baptism. Shouts of praise were heard at the baptizing.

Pastors of Protestant churches in New Orleans are making vigorous protest against the state going into the lottery business. This was of course to be expected. Why should the moral sense of the best people of the state be outraged by putting the government into the hands of gamblers? Many are reading with interest the efforts of the Governor of that state and of U. S. Senator Long to clean up the gambling houses in New Orleans. It may be a move in the political game, but what ever the motive, it is a good thing to enforce the law which has been absolutely disregarded by the city administration. We are like Paul was about some people preaching the gospel through envy. We rejoice that it is preached by anybody for any reason.

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ENFORCE THE LAW

(We give below part of the recommendations offered by Major Calvin Wells of Jackson and adopted by the Executive Committee of the United Drys of Mississippi)

The basis of the enforcement of all criminal laws is public sentiment. It has been demonstrated in Mississippi and elsewhere that unless a sound public sentiment approves of the enactment of laws against the sale of intoxicating liquors and for the enforcement thereof, it is exceedingly difficult to have such laws enforced.

Through a long period of time, culminating in the statewide prohibition laws of Mississippi and of the adoption of the 18th Amendment to the Constitution of the United States, there was built up in Mississippi a strong public opinion against the use, possession, and sale of intoxicating liquors. This work was well done by our fathers, and so effective was this public opinion that the laws against intoxicating liquors were enforced as well as any other criminal statutes of the State of Mississippi. When, however, we obtained state-wide prohibition by state laws in Mississippi, and later when we obtained the amendment to the Constitution of the United States, it appears that we considered our work done, and that no further efforts to promote this public opinion were necessary for the thorough enforcement of the state and federal statutes.

In this we grievously erred.

A venal press, influenced by unlimited money, kept up a continuous propaganda of ridicule and contempt for prohibition laws. Gradually this insidious propaganda became so effective that in many parts of the United States public opinion was turned almost completely against prohibition laws. Much more headway was made to that end in Mississippi than we believed had taken place.

When the Legislature of Mississippi of 1934 assembled, the wet forces seemed to think that Mississippi had abandoned its position on the subject and that laws should be enacted carrying out these wet views and authorizing the sale of intoxicating liquors in Mississippi. We were greatly surprised at this position, but there was some foundation upon which a few aggressive wets proceeded on their campaign of repeal of the liquor laws and the legalization of the traffic.

A statute authorizing the sale of beer was actually enacted and signed by a dry Governor. Encouraged by this success the wets then undertook to get through some other legislation authorizing the sale of hard liquors. They were unable to pass such legislation except upon a referendum as to whether such laws should go into effect, by the voters of Mississippi. These wets declared that unquestionably on such referendum such legalization of the sale of hard liquors would be approved.

As you know, when the matter was thoroughly understood by the people of Mississippi on this referendum election the bill was condemned by almost a 3 to 1 vote.

Personally, I believe that the campaign which had to be put on resulted in great good in arousing a public sentiment in favor of the existing liquor laws and the enforcement thereof. However, I think we would lose a great deal of our victory if we did not proceed vigorously to follow up such victory in—

First. Further building up public sentiment;

Second. In the enforcement of the present laws; and

Third. In securing the enactment at the next session of the Legislature and of Congress of further laws strengthening our position, by both state and federal laws.

I.

HOW TO BUILD UP PUBLIC SENTIMENT.

A. The most powerful influence for building up public sentiment is through the churches, and especially through the pulpits in the churches of the state. The ministers in the State of Mississippi are the spiritual leaders and moral ad-

visers of the citizens of Mississippi, and a vast majority of the citizens of Mississippi have a profound respect for the views of these ministers, and know that in their efforts in spiritual matters they are working for the best interests of the people of Mississippi.

To utilize such influence I would suggest that the Conferences of the Methodist Church, the Conventions of the Baptist Church, and the Presbyteries and Synods of the Presbyterian Church, and the other like organizations of the other churches, be urged to adopt resolutions calling upon the ministers to preach upon the evils of intemperance, in such manner as they see fit, at least quarterly.

B. A majority of the press of Mississippi is in favor of temperance and, in fact, of prohibition. It is true that some of the papers in the larger cities are very hostile, and by continual sarcasm and ridicule are weakening public sentiment in favor of prohibition and temperance. On the other hand a great majority of the weekly papers and some of the daily papers of the larger cities would be willing to bring to bear upon the people of Mississippi their great influence in behalf of temperance, sobriety, and prohibition. The editors of these papers genuinely and honestly believe—correctly as we think—that the use, possession, and sale of intoxicating liquors is a grave evil. I believe that if very short concise, statements of facts bearing upon the evils of intemperance, were furnished to these papers by some agency, that these editors would publish such articles and have a powerful influence upon public opinion. I believe that they would do this notwithstanding some of the very profitable advertisements of beer dealers. It would require an exceedingly able man to prepare such articles. They should not be denunciatory; they should not be too extreme; but such articles couched in conservative language with solid facts gathered from reliable statistical organizations should be used.

C. The Legislature of Mississippi of 1934 passed an act providing for the teaching of the children in the public schools of Mississippi of the evils of intemperance. I believe that Superintendent Bond, at the head of the public school system of Mississippi, will heartily and efficiently carry out the provisions of that bill. Hundreds of thousands of children will thus be taught the true facts with reference to alcohol and its effects upon the body, mind, and soul of anyone using it. A tremendous power is thus placed in the hands of the teachers of the State of Mississippi. The trustees of the various schools of the state should be called upon to see to it that this statute of the State of Mississippi is honestly, capably, and efficiently carried out, and if any teacher is not in accord with this public policy of the State of Mississippi the trustees should see to it that such teacher shall not be re-elected to any position in the public schools of the State of Mississippi.

D. Arrangements should be made for the ablest speakers of the highest personal standing to deliver addresses at least once each year in each consolidated school or high school of the state upon the evils of the use of alcohol. Only men of the highest standing, integrity, and sobriety should be chosen for this purpose. Such men can influence thousands of students and pupils in these schools to a correct view of the situation.

E. Like efforts as those set out herein in Paragraph D should be made in the colleges in Mississippi, both male and female. This will be an exceedingly difficult task, but in view of the opinions of many of the present generation in these colleges it is of the greatest importance that at least the facts should be laid before the student body of every such college in Mississippi. It is claimed that a generation of flappers and sophisticated modern students have come on, who know not the evils of the saloons, but who have been powerfully influenced by the cartoons, news items, editorials, and so-called true stories which have flooded the press in the last 10 or 15 years. The difficulties in the way should not deter us from an honest effort to

convince these young people of the tragedy which the use of alcohol will bring into their individual lives.

F. The women of Mississippi are now organized in clubs of various kinds and in federations of clubs as they have never been organized before. The vast majority of these women know of the evils of alcohol. Efforts should be made to have a definite program in each of these clubs in such form and manner as these good women may devise to bring before the mothers of Mississippi the marvelous duty and opportunity given to them by motherhood to train their children to correctly view the situation with reference to alcohol. The mothers of Mississippi through these organizations have an influence second to none, and if rightfully used at least the next generation of high school students and college students will have a more correct view of the situation than now obtains in our schools and colleges. These women can defeat any candidate for public office in the State of Mississippi whom they desire to defeat. The ballot gives them a power never had before. They should be aroused to use it.

(Continued on page 11)

—BR—

THE GREATEST RACE ON EARTH: THE CHRISTIAN RACE

By G. C. Hodge, Pastor First Baptist Church,
Biloxi, Miss.

Text, Heb. 12:1-4.

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I. The Christian Life Is Likened As A Race In Which Each Christian Is A Contestant.

In Hebrews 12:1-4 the Christian life is likened to a race in which each Christian is a contestant. In Ephesians 6:10-18 the Christian life is likened to a battle in which each Christian is a soldier. A true soldier fights not only for his own safety, but also for the safety of his comrades, for if they fall he will most likely fall with them. He fights also for the principles which he considers to be right. The contestant in a race runs not so much for the sake of others as for his own sake. He runs primarily for the prize and for the honor that is to be awarded the winner.

Since the Lord refers to Christians as soldiers and as racers it is very evident that He intends for them to be (1) people of action, (2) people with a definite objective before them, and (3) people who are cooperative and who make every effort and exert every ounce of their energy to accomplish whatever they undertake.

The soldier who refuses to fight while his comrades are in the midst of a battle is not a true soldier. He is a traitor to his country and a disgrace to the uniform he wears. Yet is he not as true and as loyal as is the church member, or Christian soldier, who for any reason refuses to cooperate with his fellow Christians while they are struggling to carry on the work of the Lord, the Captain of their salvation?

The racer who makes no effort to win is not a true racer. He is a disappointment to his friends. Yet is he not as inspiring and does he not create as much enthusiasm among his spectators as does the church member who makes no effort to win in the Christian race? On the other hand, the soldier who fights and the racer who runs with all the earnestness of their souls inspire and encourage others to do likewise.

Each Christian is a contestant in the Christian race and as such should for his own sake and for the sake of others do his best to win.

II. The Race Is Set Before Us.

1. The contestants in a race do not as a rule set the course for themselves. The race is set and the course is fixed by others. In the Christian race God has set the course, and He set it before us, not behind us. No one in the Christian race is to run backwards, for as long as life lasts the race is ever before us.

2. God has set different courses for different contestants in the Christian race. Some are to run as ministers, some as professional men

(Continued on page 7)

Editorials

THIS GRACE ALSO

Three times in successive verses Paul uses this phrase, 2 Cor. 8:4-7. It was evidently bearing on his mind, and he was determined to impress it on the minds of these Christians at Corinth. As everybody knows grace was a favorite word with Paul. It is found more often in his writings than in all the rest of the Scriptures beside. It hardly needs definition to those who read this. But we may remind ourselves that it is used in two ways in the Bible. Rather there are two sides or views of the same thing. One is the unmerited favor of God which is shown in His attitude toward man. The other is the manifestations of this favor, its outworking in the results which it produces in man. Many words have this double meaning. For example the word spirit may and does refer to the Holy Spirit given to every believer. And it also refers to the changed disposition which has been produced in man by the Holy Spirit.

But these two meanings or aspects of the word grace are closely and indissolubly linked. They are joined together as cause and effect. They are as inseparable as root and fruit. Grace is simply love taking practical form. The grace of God is the love of God as it comes in contact with the needs of men. This grace is provoked by our need and is meant to supply our need. The love of God is the motivating power in all that He does for men. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life."

This eternal life is more than forgiveness from sin, more than deliverance from its condemnation or control. It is imparting to us the life of God. It is reproducing in us all His emotions and activities. It constrains us to do as He does, and will make us to become as He is.

Paul in various places speaks of the effects in us of this grace. He says, "Which He made to abound toward us in all wisdom and prudence" (Eph. 1:8). In writing to the Corinthians he congratulates them, or rather thanks God for the effect in them of the grace of God: "I thank my God always concerning you for the grace of God which was given you in Christ Jesus; that in every thing ye were enriched in Him, in all utterance and all knowledge; so that ye came behind in no gift." (1 Cor. 1:4-7). Then in Second Corinthians he makes this fact an appeal to further development in another line: "As ye abound in everything, in faith, and utterance and knowledge, and in all earnestness, and in your love to us, see that we abound in this grace also."

He is talking here of course about the matter of giving or sharing with others the material goods that had been entrusted to them. He is showing that the grace of God will do this very thing, that it is the legitimate fruit and expression of grace, that the Spirit and nature and life of God imparted to us leads to this as well as the many other forms and expressions of spiritual life.

That we may not miss the meaning of it all, let us put it down this way:

1. Christian benevolence is not a natural impulse of the unregenerate man. It must not be confused with the readiness to turn loose money without regard to the actual good it will accomplish. It is a new disposition given to us by the indwelling Spirit of God.

2. It is produced in us in the same way that any other spiritual quality is produced, by the grace which gives wisdom or knowledge, or utterance. It is at least on a par with them.

3. We are not to be satisfied until this particular manifestation of the grace of God is seen in us. To lack this quality of beneficence, of gladly sharing what we have is to be incomplete, to be one-sided. It is to lack that which is outstand-

ing in the character of God, and was dominant in the example and practice of Jesus. God loved and gave. Of Jesus Paul says that though he was rich he became poor that we might be made rich. "Thanks be to God for His unspeakable gift."

4. Here is one quality and habit that is emphasized apparently above the others in which the Corinthians excelled. They were to "abound in this grace also." We are not to be satisfied with doling out to God or to those in need small amounts which we can well do without. It is doubtful if one-tenth of God's people have ever discovered the joy that comes from giving abundantly.

5. This grace of giving is not produced by legal exactions and by commands and demands. Paul in writing of it is careful to say, "I speak not by way of commandment, but as proving the sincerity of your love." It is not produced simply by instruction, by teaching and training, though these may be used of God to this end. Unless the fountains of love are opened in our hearts, we will never have this grace. And it is sheer hypocrisy for a man to profess the love of God in his heart, when he holds a tight grip with his hand on what he has.

DEMONSTRATION OF STEWARDSHIP

It is always easier to understand a thing when we see it rather than hear about it. Not that we don't need to hear about it. We need both; each supports the other. But what we need now is a demonstration of stewardship. We have had it taught to us and preached to us by experts and just common folks until it has become rather commonplace. There is such a thing as a truth getting lodged in our heads and never getting down into our hearts, and never being wrought out with our hands. If what we eat should simply lodge in our throats and never get down into our stomachs it would do us no good, but much harm. We must not let stewardship be simply a doctrine with us; it must become a controlling conviction.

Fortunately we have an example of stewardship in the history of the early church at Jerusalem. In the second chapter of Acts we read, "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all according as any man had need." Then we are told of their great happiness and constant growth. In the fourth chapter of Acts we read, "And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common . . . And great grace was upon them all. For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as anyone had need."

Here we have a demonstration of stewardship. It might be more impressive if today we had a demonstration along this line. It would be very much more effective than the lectures, and sermons and books by experts with which our churches have been flooded. We confess to a feeling of weariness when we hear this subject of stewardship analyzed, not to say dissected into stewardship of this, that and the other, and so little example of the thing in the practices of those who are perfectly and complacently orthodox in their professions.

Here was a church, at Jerusalem that had never heard a sermon on stewardship, had never had a study class in the book by Dr. Somebody. It is doubtful if they would have known how to pronounce the word. But they had got the meaning and hang of the thing in practice. Where did they get the idea? What started his movement in the church?

They had a prayer meeting for ten days and waited on the Lord. The Lord came in the fullness of the Holy Spirit's power. And they learned more from the Spirit of God in one day

than the rest of us would learn from books in twelve months. They rejoiced in the Lord, and loved one another. They found no difficulty in fulfilling the command to love one another as themselves.

When love takes possession, littleness and selfishness depart. They thought more of folks than they did of money. Money, possessions lost their value except as they were used for the good of others. They learned the difference between possession and ownership. Not one of them said that what he possessed was his own.

Isn't it queer when people read this story in the Acts of the Apostles that, they begin to hedge by saying that these people were overwrought? And we begin to shy at it as if we were afraid that somebody would call us communists.

E. N. Wilkinson, one of our Mississippians in Louisville, becomes pastor of Twenty-third and Broadway church.

The New York Herald-Tribune says that applications for admission to alcoholic wards in New York hospitals have increased 50 per cent since the repeal of the 18th Amendment.

More than one out of every six people in the United States are supported by the federal government, either on the pay roll, or the relief roll. Approximately 5,000,000 families are depending on relief. How is this going to end?

Dr. H. W. Virgin has been ten years pastor of North Shore Church, Chicago. In this time the membership has grown from 559 to 1,350. There have been 1,826 additions to the church. Nearly half a million dollars have been given for local expenses and about 60 per cent as much for causes outside.

Dr. J. E. Byrd, of Mt. Olive, is to preach in our revival services at Crystal Springs which begin Friday, July 27th, and continue through the first Sunday in August. Our census shows a large number of prospects. We earnestly ask the prayers of all Christian people for this meeting.

The editor of the Alabama Baptist consoles himself that he can use the clips which come on many articles from agencies which seek to ride the denominational papers. We can go a little further than that: most of our editorials are written on the back (blank) side of these same articles which come to us for publication but never see the light. And some of those propagandists use mighty good paper. They save us lots of money. Thanks, P. S. This item is written on the reverse side of a letter from a magazine agency.

The Copiah County Evangelistic Conference met with the Crystal Springs Baptist Church on July 13th. There was a fairly good representation of both preachers and laymen from the churches of Copiah County Association, but not as many as we had hoped to see. President W. E. Holcomb, of Woman's College, delivered the principal address of the day and also presided at the conference. The meeting concluded with a Round-table Discussion on "How to Prepare for a Revival."—T. W. T.

The church at Ackerman had a gracious meeting July 8-15. The pastor, Rev. W. D. Wallace, at the request of the church, did the preaching. Singing was led by Mr. W. C. Watson local choir director. The Methodists and Presbyterians co-operated beautifully. The Methodist pastor attended almost every service. The Presbyterian pastor was out of town in a meeting. The congregations were good from the start and continued good all the way through. Bro. Wallace, supported by the prayers of the church and Christian people generally, was at his best and delivered a fine series of sermons. His preaching is spiritual and forceful. His sermons are well prepared, logical and to the point. The church has been greatly revived and there were 18 additions to the church, six of whom were for baptism. The baptismal service Sunday evening was witnessed by a large crowd, the building being crowded to its capacity. The Lord be praised.—H. L. Rhodes.

SOCIAL SERVICE REPORTS

Arthur J. Barton, Chairman

It has been the purpose of the Social Service Commission from year to year to make its annual report a really worthwhile document. I hope in some measure we have succeeded in this. At any rate we have felt greatly encouraged by the reception given the report by the Convention and the many many kind things said about the report. Perhaps the report submitted at Fort Worth is the best the Commission has ever made. It is full of facts and makes a rather complete survey of the present situation as to prohibition and other matters. It is just now from the press in pamphlet form. Five thousand copies have been printed and a goodly supply has been sent to each State Secretary in the bounds of the Convention.

From year to year many brethren in preparing reports on prohibition and various phases of social service for their District Associations and State Conventions have made generous use of these annual reports. Let all who desire a copy of the report write immediately to his State Secretary.

If any should desire additional copies for distribution let him write to Arthur J. Barton, Chairman, 1810 Market Street, Wilmington, N. C. The report may also be found in the Southern Baptist Convention Minutes.

OUR PRESENT SITUATION IN THE BATTLE WITH THE LIQUOR TRAFFIC

J. B. Lehman

Last August the editor of the Baptist Record very kindly gave me space for six articles on what was then before us in the campaign to repeal the Eighteenth Amendment to the national constitution. In one of these articles I attempted to show that the liquor traffic is such an evil spirit as Jesus had in mind when he gave the parable of the wandering demon which wandered in desert places until it found it could return into its old house which had been garnished and swept and when it found its way back it brought seven other spirits with it worse than the first. In another I sought to show that the liquor traffic did not have in mind to bring back the saloon but had the ambitious plan of delivering to the refrigerators on every back porch intoxicating liquors.

We have now gone nearly a year and in that time the Eighteenth Amendment has been repealed and many of the states have brought back the entire traffic by repealing all restrictions of every kind and this evil traffic has been free to show its hand. We now see the wandering demon coming back with the seven spirits tramping after it. The road house with its vicious dance halls is to be seen on every street leading into every city. Prostitution is openly encouraged and new evils are developing that we did not see in the old saloon days, and the program to deliver liquor to every refrigerator on every back porch is well under way. Beer trucks are flying all over the city every hour of the day. The radio, the picture show, the newspapers and the billboards are all seeking to educate the people to patronize their business. If their way is not blocked we will see the worst in a few years.

But we believe the tide of battle is being turned against them. When North and South Carolina refused to repeal the Eighteenth Amendment they started the beginning of the end. When Mississippi piled up a huge majority against the May-Roberts bill the whole nation was thrilled. Georgia, Alabama, Tennessee and Arkansas will follow suit. This is as it should be. The Old South has no monied interest in this business, except a small minority that wants to vend the wares. It is peculiarly well situated to take the lead in this. When a section has such an opportunity it has a call from God to save the nation. While the North and East have billions invested in the traffic it has millions who have not bowed the knee to this vicious traffic. With the leadership from the

Old South the traffic can again be swept from our land. Jefferson Davis County has taken the initiative in driving beer from our counties. We predict others will follow thick and fast.

No matter what the national government is trying to do to drive back the panic wave, we have no hope of seeing success in the present situation. We are spending more than four billions of dollars annually on automobiles which is all we could spend on a non-productive industry. When we add to this four or five billions more on the liquor traffic which is not only non-productive but is a tremendous liability on business we are simply spending more than we make and the panic will be multiplied many times. Take for example our own Mississippi beer traffic. We do not have any accurate figures, but if we are to credit the splurge of the beer trucks seen in every city, we know that ten times as much goes out of our state to the big distilleries as goes into our state treasury by the sales tax. We can not fool God. He will not be mocked by such vicious economy. What we sow that we shall also reap.

There are enough good Christian men and women in our state to set all this right, if only we develop a true leadership. In fact Mississippi can take and hold the moral leadership of the nation during the decades to come if only we develop a true leadership.

SUNDAY SCHOOL ATTENDANCE JULY 22

Jackson First Church	640
Jackson Calvary Church	733
Jackson Griffith Memorial Church	511
Jackson Davis Memorial Church	454
Jackson Parkway Church	162
Jackson Northside Church	74
Clinton Baptist Church	206
Meridian First Church	571
Hattiesburg First Church	486
Columbus First Church	612
Laurel First Church	405
West Laurel Church	401
Laurel Second Avenue Church	247
Laurel Wausau Church	67
Ocean Springs Church (July 15)	86
Ocean Springs Church	88

B. Y. P. U. ATTENDANCE JULY 22

Jackson First Church	87
Jackson Griffith Memorial Church	158
Jackson Davis Memorial Church	222
Jackson Parkway Church	86
Jackson Northside Church	43
Columbus First Church	136
Ocean Springs Church (July 15)	32
Ocean Springs Church	35

It is said that the Italian government has taken over certain property in Rome belonging to the Southern Baptist Convention for which it will pay \$75,000.

A good many years ago we read a book called "The Jungle." It was largely descriptive of life in Chicago as a typical city. We are beginning to understand the appropriateness of this title in view of the fact that the cities are becoming the hiding places, the lairs of desperate characters. The liquor business will again be driven from the rural places and smaller cities and the cities seem destined more and more to be the dens for outlaws.

The missionaries in China are fighting the battle for religious liberty, for the privilege of teaching and preaching the gospel without let or hindrance. The government made demands that all schools should be registered and turned over to a non-Christian government. Rev. R. T. Bryan, missionary of the Southern Convention at Shanghai, said when a representative called on him to urge him to sign: "We have been working for China in helping to create a new manhood and womanhood for nearly fifty years without pay, and we beg you to let us continue to do so. The Chinese official took my hand with both of his and said, 'I know that you cannot conscientiously register—go ahead with your work; we will not stop you, nor close your schools.'"—Watchman and Examiner.

RESOLUTIONS

(A committee was appointed by those in attendance on the Baptist Assembly at Hattiesburg to formulate plans and make a program for the meeting next year, in cooperation with J. E. Byrd, A. J. Wilds and Miss Traylor. This is their first report).

This committee would express grateful appreciation and heartfelt thanks to those who arranged the program for this Assembly and to those who have so faithfully and capably taken part on it.

We recommend:

1. That publicity concerning plans for next year's Assembly be given at approaching Associational meetings and that an Associational Committee be appointed in each Association to give proper emphasis to the promotion of interest in the Assembly.

2. That we request that place be given on State B. Y. P. U. and W. M. U. Convention programs for presentation of plans for the Assembly, and that placards announcing the Assembly be displayed prominently in these State Conventions and in such district and divisional meetings as may be held during the spring of 1935.

3. That the stationery of the Sunday school, B. Y. P. U., W. M. U. departments and of Mississippi Woman's College carry announcements of the 1935 Assembly.

4. That special emphasis be given to the Pastor's Conference features of the Assembly in an effort to interest all pastors of the State.

5. That the work of the Assembly be recognized at the general State Convention by giving place on the program and by display of placards recognizing churches represented in the Assembly.

6. That in the program for the Assembly that provision be made for class work for each department age of the Sunday school, B. Y. P. U. and W. M. U.

7. That special attention be given the recreational features of the Assembly by providing a director of recreational activities.

8. That an Assembly committee of seven representing the various sections of the State be appointed to cooperate with Dr. Byrd and the other secretaries of departments to plan and promote the Assembly for next year.

9. That the date of the Assembly for 1935 be the week beginning with the third Sunday in July.

Committee:

A. F. Crittendon, Chairman
R. K. Corder
A. S. Johnston
A. L. Goodrich
J. S. Riser, Jr.
Mrs. W. D. Cook
Mrs. Ned Rice

New York City has 1,203 Protestant churches.

Since Christ came into the world two ideas have striven for mastery. These are conception of rule by force and that of rule by righteousness and truth. Pilate could not understand Jesus. He did not know what sort of king is one whose kingdom is not of this world, to be maintained by fighting. He asked in helpless vacancy, "What is truth?" Like the twins in the womb these ideas have striven for the mastery over men's minds. Today dictators in about twenty of the world's leading nations are threatening the world with the sword. Mussolini recently sought to glorify war. Hitler's sword is dripping with blood. But there remain a few nations like Great Britain and America which are making the appeal to reason. A few years ago the world went mad and took up the sword, only to come near perishing by the sword. Today we are threatened with a return of war madness. Saber rattling is the principal amusement in Japan, Russia, Germany, France and Italy. Increased armaments are the order of the day. Peace parleys and disarmament conferences come to naught. Is it not time for men to pray for peace!

SHAMGAR—THE HERO OF THE OX GOAD

E. K. Cox, D.D.

Shamgar does not have much space in the Bible. Yet that wonderful book can say so much in so few words. Simply to be named there is to be on time's honor roll. The Spartan's we are told delighted in those terse pithy sentences which came to be known as Laconic; now the Bible is a Laconic book, it can sum up the history of a mighty life in one brief sentence. A whole cyclopedia could tell no more than it says about Enoch, and yet it uses only four short verses.

It is the same about Shamgar, it says so little and tells so much. His name is down on the list of immortals, yet we do not know where he lived, nor how long he lived; not even the name of the tribe to which he belonged is given. Still we know a lot about Shamgar. We know first of all that he lived in troublous times, a day when Israel was unfortunate. It was in the period which came just after the greatness of Moses and Joshua, and their immediate successors were gone. The mountains had dwindled to foot hills, and the foot hills had spread out into a barren plain with here and there a hillock. The Philistines, those troublesome neighbors, had just appeared in the Bible story. Ehud and Othniel were gone, and Deborah had not come. Israel had forgotten her troubles and the need of Jehovah at the same time. The forms of the heathen worship about them looked mighty attractive, and they had grown tired of the strictness of the law of Moses. About this time the Philistines appeared on the scene; there is always a Philistine of some sort to trouble the blackslidden children of God. Now those Philistines were a fighting crowd; Israel at her best always had her hands full in dealing with these warriors from the coast country. Only little bands of them came into the country at first; but so soon as they found there was no organized opposition they came in greater numbers. They plundered the people, burned their homes, carried off the crops and wrought general devastation. The conditions were horrible, the people of Israel were completely cowed, and fully at the mercy of their cruel foes. The villages were sacked, the children borne away for slaves, and the fairest girls to even worse fate. The weeds, bushes, and briars grew over the fields and a somber cloud of ruin seemed to hang over the land. The burly Philistine strutted down the road and the Israelite got out of the way when he saw him coming. Here and there was a Hebrew who tried to keep on working. I think that Shamgar belonged to this class. Shamgar wanted to keep his home and avoid trouble. All that he wanted was to live in peace and quiet; he was not a professional fighter, he was a worker; fighting was not his business. If you had been looking for some one to lead a fight against the oppressor you would not have picked Shamgar. He was not prepared to fight; he had no armor, not a sword or a spear. In fact, he had none of the equipment which a fighter thinks he needs. You could hardly imagine a man more poorly furnished for dealing with those warlike invaders. Besides, Shamgar was busy, he was out in the fields trying to make a living. His hands knew the feel of the plow and the reaping hook, and were rough and horny from the heavy old goad which he carried to prick the lazy oxen.

We do not know what brought Shamgar into the fight, the record does not say. All he wanted was to be let alone, he would have been a splendid pacifist if only the Philistines had stayed at home where they belonged. Strange to say, he belonged to the class to which Sergeant York of World War fame belonged, just didn't want to fight, did not believe in fighting. But somehow fellows of that sort make mighty fighters when the provocation becomes sufficient. Every day as Shamgar went out to the fields he saw where they had wrecked the home of some neighbor, or some poor woman

came to him with the story of her hungry children.

He saw the sons of Anak stalking through the land and his own people sulking behind the hedgerows and in out of the way places. We may suppose that Shamgar thought about conditions a long time, and brooded deeply over the way things were going. We have a right to the opinion though the Bible does not say, that Shamgar kept up the worship of Jehovah. Somewhere there was a lonely altar where he made his sacrifices and offered his prayers to the God of Abraham, Issac and Jacob. God finds His heroes among His praying men, and finds them no where else.

One morning Shamgar went out to his work as usual, driving his oxen yoked to that rude plow, and carrying his old goad in his hand. Maybe the Philistine did something worse than usual that morning, possibly they tried to take his oxen, burn his home, or abuse his family, we are not told. It might have been the sight of some deed of cruelty wrought on his neighbors; any way the thing was more than Shamgar could bear, and he swung that ox goad against an unusually hateful Philistine. Shamgar did not know how strong he was and the Philistine went down to stay, and Shamgar was an outlaw. There are worse things however than being an outlaw, it all depends upon the law. David was an outlaw under Saul, and all that kept George Washington, John Adams, and Patrick Henry from being outlaws was the fact that they succeeded. I think that there were a number of others in that gang and the comrades of the dead man went after the Hebrew who had killed their fellow man. Now an ox goad was not listed among the approved weapons of war, but it did splendid execution that day, and there were more dead Philistines. Just a brawl you might say, but things like that have begun some of the greatest movements in all history. It was just some peasants defending their homes that set in motion the struggle for the freedom of Switzerland. The Boston Massacre or the Alamo would have been no more than brawls if they had not begun a war that made history. It had been a long time since the people of Israel had seen a dead Philistine and they suddenly realized that their tyrants were mortal. The Philistines came back with a bigger body of soldiers, they wanted the head of that obstreperous Hebrew. However by this time a little company of Israelites had gathered behind the shaggy Shamgar and his goad. It is wonderful how even the most ordinary folk will pluck up courage when a real man comes into the scene. The die had been cast. Shamgar must win or die and he was not ready to die just yet. The blood of the old plowman was up, and the wrongs of all the years were burning in his brain and stirring his heart. The neighbors were seeing a new Shamgar; who would have thought the old ox-driver was such a fighter? He had no sword, no shield, nor a shred of armor, just his rude goad with its point reddened with the blood of the oppressor. The Philistines came merrily up the valley, they would make short work of this presumptuous upstart; they had become accustomed to having their way in the land of Israel. But somehow the old goad in the hands of the aroused stalwart was more than a match for the best armed fighter among them, and before they knew what had happened the survivors were racing for the border leaving more of their number on the ground. How the news swept over hill and valley! The Philistines had been routed! A new leader had arisen in the land! Soon all the countryside was ringing with songs of deliverance; the old battle cry of the tribes: "To your tents O Israel," was heard again, and snatching such rude weapons as they might find the sons of Jacob charged home upon the foe. All the while just in front of the foremost was the husky form of Shamgar and the first weapon to taste blood was the same old goad that had prodded the slug-

gish oxen along many a weary mile. Better a poor weapon in the hands of a real man than the best suit of mail in Gath and a coward to wear it. Just an ox goad, but ox goads plus Shamgars are dangerous weapons of war. Give us a Shamgar and I will find you a victory. It is all right if he is clothed armor or must snatch his weapons from the rude implements of toil. You must not think all the time about the ox goad, but about Shamgar, and the man who wields an ox goad on God's side will have God by his side.

"What is that in thine hand, Moses?" "Just a rod, just the plain old staff that I have carried for twenty years to divide the sheep from the goats." "God wants you Moses, wants you just as you are, you must tackle Pharaoh barehanded, just bring your rod and come along." Moses with nothing but a rod in his hand was bigger than any Egyptian that ever lived, backed by all the hosts of the valley of the Nile. "What is in thine hand Abraham Lincoln?" "Just the training of a back-woods rail splitter, a handful of books, such as Pilgrim's Progress, Shakespeare, a Bible, and a few law books." "Bring your ox goad and come along, things are going to happen; a nation must be led through the fire, millions of slaves must be freed." Just another Shamgar! Just another ox goad! But Lincoln with his shaggy hair, his uncouth awkward form, and his simple speech proved the man for the darkest hour that America had known.

"Who are you William Carey, and what have you?" "Only a cobbler, just a poor insignificant preacher who must cobble shoes to eke out his meager salary." "I want you to lead the greatest movement that Christianity has launched in a thousand years. What is in your hand?" "A hammer and awl, some threads, and a Bible with the great commission." "But he also delivered Israel" from the bondage of sloth and disobedience and started the people of God upon their greatest career of conquest.

Shamgar the hero of the ox goad wrote his name among the heroes of the chosen race. How differently history would read without the Shamgars. Suppose the ox driver had said: "If I just had a new sword and a good suit of armor I would start something." There would have been no deliverance and sorrow and gloom would shadowed the land of Israel till God found another man. There are times when to be unprepared is a crime. We ought always to use the very best that God has given us. But when the foe is mighty in the land and the soldiers of the five cities trample upon the Canaan of God there may be no time to wait for sword or spear. Then came, Shamgar, and we will follow you. You, with your uncut hair, your plow shoes and your awkward stride. Yes, we will follow you, you are God's man; any fellow who will face the mailed Philistines with an implement like that is worth following.

"What have you in your hand, D. L. Moody?" "How much training have you?" "Scarcely enough to read and write: I am mighty poorly prepared for service, but my heart yearns over the millions that are lost, I think about them day and night." "Come along, Moody, God wants another Shamgar, will you come?" "Yes Lord I will give you all that I have; the sword is mighty dull and the scabbard is old-fashioned, but you may have all of it from tip to hilt." And the modern Shamgar came along, and the shouts of the saints and the songs of the newly born were heard on two continents, and a revival girdled the English speaking world. Some of us who have been trained and drilled and who have all that the schools can give us, have never seen the backs of the enemy. We have been dalliers and cowards while the Shamgars with their soiled hands and shabby clothes have written their names among heaven's immortals.

God had a place and a big one for Saul of Tarsus polished like a Damascus blade, and He also had a place for the man with nothing but the goad, for "He also delivered Israel." Let

every man use the best that God has given him, or allows him to get; but the workman must be bigger than his tools and the soldier must be keener than his blade. The fire of the soul must glow brighter than the shining sword, a living man must fill the polished armor, the throbbing heart must make the words burn, if men are to be moved and Philistines conquered. Better one Shamgar than a thousand whining cowards waiting for something to turn up. Three cheers for Shamgar and his kind! God and Shamgar will win over any odds. The Philistines dread the Shamgars, they know such men are invincible. Just an old ox driver listening to the voice of God—may his tribe increase, for, "He also delivered Israel."

Come Shamgar with your shaggy hair,
Your heavy awkward stride,
A man the warriors down in Gath
Will mimic and deride.
Come Shamgar, with your rustic form,
Come, leave both ox and plow,
The sons of Anak walk the land,
And Israel needs you now.

"I have no sword nor armor bright,
No mace nor pointed spear,
The only weapon to my hand,
This rusty ox goad here."
Philistines trample through the land,
To rob and burn and slay,
No time to wait for sword or shield,
Come quickly, Shamgar, pray.

The plowman came with goad in hand,
A rude heroic soul,
And they have writ old Shamgar's name
On Israel's honor roll.
Such as he had be bravely gave,
His strength and weapons rude,
Where soldiers failed he held the field,
And won, a nations gratitude.

When leaders blench and armies fail,
And martial gear is not,
Do not despair for God may send,
Some Shamgar to the spot.
For willing hands and flaming heart,
Mean more than armor bright,
And goads in Shamgar's stalwart hands,
May turn to day the night.

THE GREATEST RACE ON EARTH: THE CHRISTIAN RACE

(Continued from page 3)

and women, and some as common laborers. The course set before some people is like a circular race track. It does not lead beyond the county in which the contestants are born. Other courses however are like cross-country race tracks. They lead the contestants to distant states and in some instances to distant lands. The race that is set before some people is so long that many years are required to finish it, while others finish their race within a few brief months or years. Regardless as to where our courses may lead us or how long it may take us to finish them we should run faithfully and do our best to win.

III. If We Would Win In The Christian Race We Must "Lay Aside Every Weight And The Sin Which Doth So Easily Beset Us."

In other words we must put out of our lives everything that hinders us in doing the Lord's work. Every sin hinders us, and is to be avoided, but there are many things which are not in themselves sinful yet if indulged in they hinder us in the Lord's work. Every such thing is therefore to be put aside, not because it is sinful, but because it hinders us just as a weight hinders a racer.

This principle should guide every Christian in his social and business life. Before taking part in any kind of social or business activity he should decide whether it would help or hinder him in the Lord's work. If he thinks it would help him he should put his whole soul into it, but if he thinks that it might hinder him he should lay it aside even though he "cannot see any harm in it."

IV. The Christian Race Must Be Run With Patience And Perseverance.

When a student in High School we took part in a goodly number of races. Those who set the races for us would at times deliberately put obstacles in our course. They once put hurdles in our path and we had to jump them until we were so tired we could hardly run. In a certain mile race we had to run through about one hundred yards of slippery mud ankle deep. In a cross-country race we had logs, fences, creeks, gulleys, hills, fields and many other obstacles to hinder us. Much of the running was unobserved, and our faithfulness and success was known only by the way we came in at the end of the race. It required a lot of patience and perseverance to run successfully such races.

In the Christian race the path is not altogether smooth. The running may be easy at times, but sooner or later each contestant finds obstacles in his path and the running hard and rough. He may run for a while before the grandstand where the cheers of his friends will encourage him, but he cannot remain in front of the grandstand. He must follow the course before him, and that will most likely lead him away from his friends and into the wilderness, across fields and plains, mountains and valleys, rivers and oceans where much of his running will be unobserved by his friends. Every one however who runs the Christian race faithfully must be willing to run alone at times, and to run unobserved. He must be willing also to follow his course whether it leads to the mountain top or into the valleys, through the sunshine or the shadows, through health or sickness, into prosperity or adversity, notoriety or obscurity.

When those in the Christian race become so weary and weak that they feel that they cannot any longer carry on they should remember and abide by the promise recorded in Isaiah 40: 31: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not grow weary; and they shall walk, and not faint."

V. Some Things To Encourage Us In The Christian Race.

1. The Spectators. Every Christian has two groups of people watching him.

(1) He is being watched by the people in his church and community. When for instance it becomes known that a person is a Christian all the people in the community, both saints and sinners, watch him. And how it does encourage the people of God and make them rejoice when he puts his Lord's church and its work first in his life. His example also encourages lost sinners to believe in the saving power of God. If on the other hand he takes an active part in the social, civic and business life of the community and neglects the church and its work, he disappoints the people of God and makes it more difficult for them to carry on. He also, by his example, makes it more difficult for lost sinners to believe in the power of God to save. Since Christians are being watched and since what they do either helps or hinders others, they should run with patience the race that is set before them.

(2) He is being watched by a great cloud of witnesses in heaven. Hebrews 12:1 declares that multitudes of people who have finished their race and who have gone on to be with God are now watching us while we run. Among them are many who ran under most trying circumstances. Some ran through long years of sickness, some through exile, some through prisons, some through persecutions and sufferings of various degrees, but they remained faithful to the end. (Heb. 11:1-12:4).

There is great joy among the heavenly witnesses when a sinner repents and enters the Christian race (Luke 15:7), and doubtless there is greater joy among them as they watch him running faithfully under trying circumstances. The thought of being watched by those about us and by those in heaven, many of whom endured more severe trials and tribulations, than we are having, should encourage us to be faithful and

true regardless of anything that may be done to us or said about us while in this life.

2. The prize awaiting us. The prize awaiting him was one of the things that encouraged Jesus to endure the shame and the suffering that was thrown in His path. It was "for the joy that was set before Him that He endured the cross, despising the shame . . ." (Heb. 12:2). The thought of the prize awaiting him encouraged Paul to be faithful, patient and true. He said shortly before he died: "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." (2 Tim. 4:7, 8). The same thought should encourage us to finish our course.

Everyone who runs the Christian race faithfully will receive a prize. The kind of prize one will receive depends upon the faithfulness and the motive with which he runs. Many kinds of prizes are mentioned: There is a crown of righteousness, 2 Tim. 4:8; a crown of life, James 1:12; a crown of glory, 1 Pet. 5:4; a prophet's reward, Matt. 10:41; a righteous man's reward, Matt. 10:41; and many others, 1 Cor. 3:8-14.

3. The example of Jesus. Jesus ran a perfect race over the roughest of roads, and now we are to "look unto Him." We are not to judge our running by the way our neighbors run, but by the way Jesus ran. He is to be our example. We may be giving more money, doing more work and running more faithfully than any other in our acquaintance, and yet not be giving, doing, or sacrificing half as much as those in some other state or nation of whom we have never heard. If therefore we judge ourselves by our neighbors we may conclude that we are running well, whereas the Lord, who is judge over all, knows that we are doing nothing as compared with what others are doing, or with what we ourselves could and should do.

4. Jesus is watching us by day and by night and will Himself judge us and reward us for the way we run the race set before us. This fact alone should encourage us to do our best at all times regardless of the length of the road.

B. B. I. STRATEGY

By J. Wash Watts, New Orleans, Louisiana

Within a period approximating a century and a half, Baptist life, flowing westward through Southern Baptist territory, has built up a Baptist empire. Those who sat in the Coliseum at Fort Worth, Texas, during the recent meeting of the Southern Baptist Convention, and saw the crowd that gathered to hear Dr. Truett deliver his Spurgeon Centennial address, a crowd—including those who could not get in—estimated by police at twelve to thirteen thousand, must realize that we have in this territory a Baptist empire.

Yet, this great tide of Baptist life has flowed around a large country in Southern Louisiana and left it, as a whole, unevangelized. This is one of the chief reasons why the Baptist Bible Institute is located in New Orleans. It is in a mission field. It teaches missions. It practices missions. It is in a very real sense a missionary agency. Missionary strategy is foremost in its founding and in its progress.

There is another element, however, to be put side by side with this. No great host can remain united in spirit and activity without great teaching and training agencies. Our numbers can become a menace if we do not have these centers for the preparation of leaders and have them so placed as to minister to all parts of our territory.

This is another chief reason why the Baptist Bible Institute is located in New Orleans. It is so arranged as to minister to a great section of Southern Baptists as our other seminaries cannot. It must needs give, for the sake of this section, the highest type of training. Educational strategy is, therefore, a foremost ideal in its work.

In accepting such ideals the Institute is of course following in the footsteps of those who have gone before it. This ought to add confidence concerning the wisdom of its course.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
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OUR PRAYER CALENDAR

27—FRIDAY

For Rev. and Mrs. John Lake, evangelistic work, Canton, China.

Send forth thy sickle and reap.—Rev. 14:15.

28—SATURDAY

For Rev. and Mrs. Roswell E. Owens, evangelistic work, Haifa, Palestine.

It is enough for the disciple that he be as his teacher.—Matt. 10:25.

29—SUNDAY

For consecrated leadership in our churches. I therefore beseech you to walk worthily of the calling wherewith ye were called.—Eph. 4:1.

30—MONDAY

For W. M. U. work in Europe.

Be strong in the Lord.—Eph. 6:10.

31—TUESDAY

Pray that all Margaret Fund students may be sustained by God's power during the summer vacation.

Put on the whole armor of God.—Eph. 6:11.

1—WEDNESDAY

Pray for Mrs. J. H. Rowe (on furlough), educational work, Kokura, Japan.

His mercy is unto generation and generations.—Luke 1:50.

2—THURSDAY

For Misses Viola Humphreys and Blanche Rose Walker (on furlough), evangelistic work, and Josephine Ward, educational work, Kaifeng, China.

They looked unto Him and were radiant.

Psa. 34:5

FOREIGN MISSION WEEK

Ridgecrest, N. C.

August 5-12, 1934

PROGRAM

Theme: "And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

SUNDAY, AUGUST 5

9:45—Sunday School.

10:40 Missionary Message—Dr. I. J. Van Ness, S. S. B.

11:00 "The Uplifted Christ"—Dr. E. Gibson Davis, First Baptist Church, Asheville, N. C.

7:00 Vesper—Dr. W. E. Denham, Euclid Baptist Church, St. Louis, Mo.

8:00 Missionary Message—Rev. L. L. Johnson, Brazil.

MONDAY, AUGUST 6

Topic: EVANGELISM

7:30 Morning Watch—Miss Ola Lea, China.

8:00 Breakfast.

9:00-9:45 Mission Study—

"The Bible a Missionary Message," Dr. W. O. Sarver, S. B. T. S.

"Seedtime and Harvest," Rev. W. D. King, China.

"At the Gate of Asia" (from manuscript), Japan; Mrs. J. S. Farmer.

9:45-10:00 Free.

10:00-10:45 Mission Study—

"The New Why and How of W. M. U.," Miss Kathleen Mallory, W. M. U.

Talks on Africa, Rev. W. H. Carson, Africa.

"In the Land of the Southern Cross," Dr. R. S. Jones, Brazil.

10:45-11:30 Round Table—Southern Baptists' Evangelism Around the World—Leader—Dr. C. A. Leonard, China.

YOUNG PEOPLE'S COLUMN

Y. W. A. HOUSE PARTY

Theme: "GATES."

Enter the Gate to meet:

Miss Pearl Caldwell, Mississippi Missionary to China 24 years.

Miss Pearle Bourne, Associate South-wide Young People's Secretary.

Mrs. Ned Rice, State W.M.U. President.

Mrs. William McMurray, formerly State Mission Study Chairman of Tennessee.

Miss Jane Pinnix, Religious Chairman W. M. U. Training School.

Many others.

August 18-20—Cost \$1.75 Each.

GO TO CLINTON.

Send names of those planning to attend to Mrs. Mary Gray, Clinton, Miss., NOT LATER THAN AUGUST 16th. Absolutely necessary.

—o—

Things to observe:

1. No group can come without an official chaperone, who must be an adult.

2. In the event a chaperone cannot come—The House Party hostess will assign your group to one of her assistants.

3. The House Party is for active Y. W. A.'s.

4. The first meeting will be a reception on Hillman Campus, Saturday afternoon at 5 o'clock.

5. The House Party closes with lunch Monday.

6. Bring Bible, sheets, pillow, pillow cases, towels, a white candle and a pencil.

7. A counselor will be entertained free, provided she brings six girls.

11:30-12:20 Missionary Message—Dr. C. A. Leonard, China.

7:00-7:45 Vespers—Dr. Denham.

8:00 Missionary Message—Miss Blanche Sydnor White, W. M. U.

—o—

TUESDAY, AUGUST 7

Topic: Evangelism Through Educational Institutions.

7:30 Morning Watch—Mrs. John W. Shepard, Brazil.

8:00 Breakfast.

9:00-9:45 Mission Study—(Same as Monday's)

9:45-10:00 Free.

10:00-10:45 Mission Study—(Same as Monday's)

10:45-11:30 Round Table—Southern Baptists' Schools and Seminaries Around the World—Leader, Dr. John W. Shepard, Brazil.

11:30-12:20 Missionary Message—Dr. R. S. Jones, Brazil.

7:00 Vespers—Dr. Denham.

8:00 Missionary Message—Rev. A. B. Langston, Brazil.

—o—

WEDNESDAY, AUGUST 8

Topic: Woman's Missionary Unions Around The World

7:30 Morning Watch—Miss Vonnie Lance, W. M. U.

8:00 Breakfast.

9:00-9:45 Mission Study.

9:45-10:00 Free.

10:00-10:45 Mission Study.

10:45-11:30 Round Table—W. M. U. Methods in Other Lands—Leader—Mrs. R. K. Redwine, W. M. U.

11:30-12:20 Missionary Message—Miss Kathleen Mallory.

4:00-6:00 Tea in Honor of the Missionaries.

7:00 Vespers—Dr. Denham.

8:00 Missionary Message—Miss Lila Watson, China.

—o—

THURSDAY, AUGUST 9

Topic: Evangelism Through Publications

7:30 Morning Watch—Miss Mary M. Hunter, F. M. B.

8:00 Breakfast.

9:00-9:45 Mission Study.

9:45-10:00 Free.

10:00-10:45 Mission Study.

10:45-11:30 Round Table—Southern Baptists' Publications Around the World—Leader—Rev. J. E. Davis, Mexico.

11:30-12:20 Missionary Message—Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.

8:00 Missionary Message—Rev. W. D. King, China.

FRIDAY, AUGUST 10

Topic: Evangelism Through Medical Missions

7:30 Morning Watch—Dr. Jeannette Beall, China.

8:00 Breakfast.

9:00-9:45 Mission Study.

9:45-10:00 Free.

10:00-10:45 Mission Study.

10:45-11:30 Round Table—Southern Baptists' Medical Missions Around the World—Leader—Dr. W. O. Carver.

11:30-12:20 Missionary Message—Dr. Geo. W. Leavell, China.

7:00 Vespers—Dr. Denham.

8:00 Missionary Message—Mrs. B. L. Lockett, Africa.

—o—

SATURDAY, AUGUST 11

Topic: Consecration.

7:30 Morning Watch—Miss Bonnie Jean Ray, China.

8:00 Breakfast.

9:00-9:45 Mission Study.

9:45-10:00 Free.

10:00-10:45 Mission Study.

10:45-11:30 Round Table—School of Missions—Leader—Rev. W. D. King, China.

11:30-12:20 Missionary Message—Rev. W. H. Carson, Africa.

7:00 Vespers—Dr. Denham.

8:00 Special Missionary Program—

Devotional—Dr. Christopher Pool, Africa.

A play: Barthane—By Missionaries' children

—o—

SUNDAY, AUGUST 12

Topic: Christian Living

Morning Services in Charge of Dr. Prince E. Burroughs.

4:00 A Missionary Symposium: Dividends from Life Investments for Christ—Rev. W. H. Carson, Africa; Miss Ola Lea, China; Rev. J. E. Davis, Mexico; Mrs. R. S. Jones, Brazil, Dr. Jeannette Beall, China.

7:00 Vespers—Dr. Denham.

NOTES: Recreational Adventures from 2:00-5:00 daily, except Sundays, will be in charge of Dr. J. Christopher Pool, who is soon to go out as a new missionary to Africa.

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East Mississippi Department

By R. L. BRELAND

BETHLEHEM, SIMPSON

The writer had a very pleasant and, he trusts profitable, week with the Bethlehem Baptist Church, Simpson County, last week. Rev. B. E. Phillips of New Hebron, is the much loved pastor. There were good congregations all through the week. Interest was good and some evidences of good accomplished were visible.

I was with these good people last year, and they were kind enough to ask me back for this year. The membership was sympathetic and endured what was brought them with all good grace. There were ten for baptism and I had come by letter when I left the meeting Friday night. The pastor was to preach Saturday night, baptize Sunday afternoon and preach again Sunday night.

Bro. Phillips gives two Sundays in the month to this good church. He usually holds two revivals each year. He is greatly beloved by all his members. Not one word of criticism was heard from his members. They follow the pastor's leadership. Quite a number of the members tithe, even their crops. This shows the character of leadership of the pastor.

The whole membership had been hard hit because the failure to get returns from their vegetable crops, and yet they responded better to the support of the meeting than last year. The singing was led by Bro. Huston Williams, assisted by Bro. Archie Barnett who was visiting from the Mt. Zion church. The young people were as loyal as a group could be. They came, they sang and they worked otherwise. I never spent a more pleasant week than this one. May the Lord continue to bless pastor and people. There was some talk of building a new brick house of worship in the near future.

Pastor Phillips is in the midst

of his meeting at Pleasant Hill church, Simpson County, this week. Rev. S. G. Pope is assisting. The pastor and I ran over there one afternoon and had preaching. This is the home of Rev. J. C. Buckley who was pastor here for many years. The picture of Rev. J. H. Lane hangs behind the stand. Bro. J. R. Buckley is one of the leading members of this good church.

Rev. W. R. Storie of Duck Hill, last week assisted Pastor N. B. Saucier in a good revival at Arlington church, Lincoln County. There were 24 baptisms, eight received by letter and at least one hundred reconsecrations.

In the last few years two preachers have been ordained by the Bethlehem church: Rev. Otis Haley who is now doing a splendid work as pastor of Moss Point Baptist Church, and who was present in one service last week; and Rev. Noel Slay, who is in the U. S. Army. Both are brilliant young men.

Rev. W. W. Allred held his meeting at Stonewall church, Simpson County, last week. Rev. C. W. Black of Shivers, did the preaching. Results not learned. The meeting at Pinola, where Bro. Allred lives, is in progress this week.

Deacon Homer Keen of Bethlehem church, tithed his corn crop last year and forty bushels of good corn went into the Lord's treasury. Others tithed their corn and molasses also. It is so easy to support the church out in the rural districts if the people will only obey the Lord in giving.

Mrs. Mary Bush, age 86, is perhaps the oldest member at Bethlehem. She was unable to attend this year and greatly missed and was missed. She makes her home with her son, Simpson E. Buch.

Bro. and Sister L. D. Spell of Georgetown, was in a service at Bethlehem. They are faithful members of the Georgetown Baptist Church where Pastor M. P. Jones is doing a good work.

The meeting at Pittsboro is in progress this week. Rev. J. M. Metts of Water Valley, is preaching. The writer will be with Pastor W. W. Simpson and the Bethel Baptist Church, Grenada County, next week. Pray for us.

Bro. Lee Weathersby, member at Bethlehem, runs a saw mill at Pinola. He invited the preachers over to preach to his hands one afternoon. We enjoyed talking to those men, and a few women, both white and black. He is one saw-mill man who is loyal to his church and Master. There are others.

Dr. Clyde L. Breland, pastor of First Baptist Church, Richmond, Ky., will assist his father in a meeting with the Scuna Valley Baptist Church, Yalobusha County, beginning the first Sunday in August.

FAREWELL DINNER FOR DR. GEO. W. OWEN

A supper was served to the men of the Shelby Baptist Church in special compliment to Dr. Geo. W. Owen, who, with his family, is moving to Jackson, Miss. The entire community regrets the loss of this

gifted and talented couple who have added so much to the cultural and religious life of Shelby and vicinity.

The fried chicken supper was served by the ladies in one of the newly decorated rooms of the church. A profusion of gladioli in tall floor baskets was used throughout the spacious room while low bowls of pink roses and Shasta daisies adorned the tables. Places were laid for fifty men.

Many impromptu talks were made as almost every man present expressed his regret over Dr. Owen's decision to remove to another locality to make his home. As the evening drew to a close a note of sadness inevitably crept in as each one realized that despite every effort to make it a festive occasion it was after all a farewell supper to a beloved member.

Mr. Burson, after expressing his own deep regret over Dr. Owen's imminent departure, then presented him with a beautiful silver centerpiece, a container for flowers to be used either in his new offices or in his home. The bowl was given by the men and women of the church as a token of their love and esteem for him, and of their appreciation for the many services which he had rendered, not only as teacher of the Men's Bible Class and Treasurer of the church, but as friend and physician as well.

Dr. Owen responded in a most gracious manner, expressing his deep regret that he was leaving his many friends in Shelby.

PRENTISS

Have held three of our summer revivals and thought perhaps the news would be acceptable to the brethren.

First. Bro. H. R. Holcomb, from Tupelo, was here at Prentiss with us for 11 days and the meeting was well attended and interesting. This was not the great revival for which some of us were praying, but a profitable and helpful meeting. There were several who were baptized, 14 I believe; among whom were five who had been members of the church for years, but who confessed they had never known what it was to trust Jesus and Him only for salvation, and therefore they came asking for baptism!

Bro. Holcomb and his singer, Bro. Paul Ballard, greatly preached and sang, and the whole town and community would love to have them among us again.

Second. At Carson we began a meeting on the fourth Sunday in June and closed on Friday night following. Bro. Bryan Simmons did the preaching, much to the delight of the saints, and to the help of many children who learned "The scriptural alphabet," memorizing many passages from God's Word! There were no additions to the church during this meeting, but the Word of God was surely preached in love and power, so we expect to see the harvest in days to come.

Third. Our meeting of thirteen days closed at White Sand Baptist church last night, July 18th. This was the most outstanding revival I



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have seen in a country Baptist church in many years! The preaching was done by Rev. H. M. Herron, of Irvine, Ky. He is an evangelist of power—God's power. There are no tricks nor "clap-trap." In all my thirty years experience as pastor of churches, and as missionary and evangelist, I have never heard anyone who preaches the Gospel more clearly nor hides himself so completely behind the cross! How I wish every church could have just such a revival this summer!

The visible results were 42 baptized, 11 received by letter, two young men surrendered to the call for special service, the church changed from the Annual Call to Indefinite Call, and voting to call the present pastor for half-time, instead of fourth-time, and the church greatly revived, and determined to exercise proper discipline to live as God's people ought to live!!

This pastor goes next Sunday to Liberty church in Smith County, to assist Rev. Bryan Simmons in a meeting there, and on the first Sunday in August Bryan Simmons will be with us at Antioch church near Prentiss. Remember us when you pray.

Fraternally,
Jas. B. Herndon, Pastor.

OUR RAINBOW BRIDGE

Love built a bridge of rainbows
To link your heart with mine;
And when the moon is mellow
And stars in silence shine,

Though leagues and leagues divide us,

This rainbow bridge of ours,
Like some sweet trail enchanted,
Unites us in Love's bowers.

There's not a demon dwelling
In earth or sky or sea,
With potency compelling,
To keep you back from me.

Love built our bridge of rainbows.
No evil shall ascend it.
In life, in death, our bridge shall stand,
For Love shall still defend it.

—David E. Guyton,
Blue Mountain, Miss.

ITCHING IRRITATION
Even in persistent cases where parts
are sore and tender—comfort follows
the soothing touch of
Resinol

Sunday School Lesson

W. A. Sullivan

July 29, 1934
Micaiah Speaks The Truth
I Kings 22:14

(Due to the press of other matters the writer of these notes has been unable to prepare any of his own for this week. He therefore takes the liberty of quoting the notes "Analytical and Expository" by Dr. Hight C. Moore as given in "Points of Emphasis for 1934.")

"1. Truth Was Disregarded by the two kings. It is a vivid though sad story. There had been peace between the northern kingdom of Israel and Syria for three years. Ahab had defeated Benhadad but had been too lenient with him in the treaty. He had the Syrian's word that certain cities should be restored to Israel and that the Israelites should be given certain concessions (mercantile or otherwise) on the streets of Damascus. There was also a peace pact between Israel and Judah. The old hostilities had ceased. The new relation was now being cemented by a visit from King Jehoshaphat of Jerusalem. Indeed the two royal houses had been brought together through the marriage of Jehoshaphat's son to Ahab's daughter, a union that later proved disastrous to the southern kingdom. The royal visit was featured by the proposal which Ahab first made to his servants regarding the recovery of the city of Ramoth-Gilead situated above the Jabbok east of the Jordan and upon the heights which commanded the approach to Israel from the northeast. This was one of the cities which Benhadad had promised to return to Israel but failed to do so. Evidently, his courtiers approved Ahab's suggestion and so he appealed to Jehoshaphat to join him in the expedition. The king of Judah assented in rather extravagant language stating as a fact that the two kings and their people were one and hence their armies and equipment should be undivided. Neither king was actuated by other motive than ambition.

"2. TRUTH WAS DESPISED by the four hundred prophets and their king. In a goodness which was weak if not imbecile Jehoshaphat after committing himself to the campaign asked that inquiry be made for word from Jehovah respecting it. Ahab was ready to answer but he gave his answer through four hundred prophets who were simply court chaplains professing to be true prophets though probably devotees of calf worship. Certainly the worship of God was not predominant and these religious leaders tolerated if they did not advocate Baal worship. They knew their king and as puppets in his hands they prophesied to his liking. Of course they advised him to advance and declared that the Lord would give him success. The transaction was so transparent

that Jehoshaphat ventured to inquire if there was not available "a prophet of Jehovah besides." Ahab's answer was characteristic. He admitted that there was one such man, Micaiah the son of Imlah; but he went on to say that he hated him because he never prophesied good for Ahab. This implies that Micaiah had raised his voice in courage time and again but his word had been rejected. Yet as a courtesy to the visiting monarch the order was given to fetch quickly the lone and perhaps imprisoned Micaiah into the royal presence. While waiting for him to be brought, the two kings occupied two thrones in a park at the city gate. The four hundred prophets engaged in prophesying before Jehoshaphat and Ahab. One of them in a spectacular performance made him two horns of iron emblematic of the two kings ready for a strong offensive, declared that they would gore the Syrians pushing them back until they were overthrown. With one voice all the prophets urged the kings to go up to Ramoth-Gilead and prosper, falsely predicting that Jehovah would deliver it into their hands.

"3. TRUTH WAS DECLARED by the courageous prophet of God. When the king's messenger reached Micaiah with the royal mandate he dared to make a suggestion to the prophet which in all sincerity he may have hoped would be to his interest. He reported that all the prophets endorsed the king's campaign and with one voice declared that it would issue happily for Ahab. He urged that Micaiah do exactly as they had done, speaking good and only good for the expedition and use the same or similar words as the other prophets. The answer of Micaiah to the messenger was instant and decisive. He averred before the Lord that he would speak precisely what Jehovah said to him, nothing more, nothing less, nothing other. So the messenger and the prophet came before the two kings. At first Micaiah gave ironical reply using the very words of the false prophets. Then he predicted Ahab's death in battle but a successful retreat for his army. Of course such an announcement threw a cold blanket upon the kings and the crowds who were anxious for the fray. Though Micaiah was put in prison on affliction fare his word came true. When the battle was joined Ahab was slain and Jehoshaphat fled. But the armies were not pursued. While Jehoshaphat was a good king he does not appear in this story to good advantage. He was willing to join Ahab in the campaign; he did not save the prophet from prison; nor did he rebuke Ahab's impious speech."

—BR—
MY MOTHER
Ernest O. Sellers

Mother has just moved from her eighty-four year old clay tabernacle into the mansion He went to prepare. Up there I know she is singing hymns of praise even as she did here below. Just before departing she said, "If Ernest gets here have him sing, Jesus Lover of

my Soul."

Every mother, when she becomes a Grandmother, and more especially when ten times a Great-Grandmother, is "old fashioned." My Mother was gloriously so. She lived the old integrities of industry, love of children, fidelity in the discharge of religious duties, the exercise of discipline when needed, appreciation of things lovely and beautiful, culture of flowers and friends, neighborliness, ministering to the sick and needy and an abiding interest and support of every Kingdom enterprise.

Lacking scholastic attainments still she was widely read and moved serenely among cultured people, loved, respected, and often sought as a counselor. Born of poor, humble, farmer parentage she was brought up in a home of piety, industry and high ideals which moulded her character and conduct all through life.

Married at an early age to one born in a pioneer home they went to the city to raise their three children, two girls and myself. Father's carpentry and contracting were never profitable enough to furnish our home with many luxuries hence we learned the value of money and the need of toil kept us from any silly ideas of our importance while the fear of debt prevented any foolish waste of funds.

As I look back upon those years of privation they have left no scar. Some way Mother had a manner of glossing them over and by maintaining our church and Sunday school activities we neglected to make many comparisons with our more fortunate neighbors and relatives.

With the passing of time the most outstanding impression Mother made upon me was the reality

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of her spiritual life. Though brought up in a deeply pious home yet she did not unite with the church until I was about six years of age. Seeming to realize the need of Christian Motherhood she went ahead without my Father's support. I well recall the Family Altar she started when she and I were the only ones to take part. It will always be a happy memory that, until I had set up my own home, I always accompanied Mother to prayer meeting and church.

Never did I hear Mother criticize the minister though some of them I know she did not particularly admire. From the most outspoken liberalist she would somehow extract something good and helpful. She was always loyal to the church, men were secondary.

Yes I had an "old fashioned" Mother, thank God! May our land be more plentifully supplied with others like her. Mothers whose ambitions are not centered upon personal or material gain and power but whose hearts and labors are expended upon the home, children, the Kingdom of God and in whose minds are stored the Word of God.

—Correspondence Extension Department, The Baptist Bible Institute.

—BR—
Because of debt reduction the Baptist Bible Institute interest due on bonds August 1 is only \$5,415.00. Amount in hand is \$1,261.01. Send at once any gift however small to President W. W. Hamilton. Pray with us July 20 to August 1.

—BR—
Give Him His Diploma.—Medical Professor—"What would you do in the case of a person eating poisonous mushrooms?"

Student—"Recommend a change of diet."—Watchman-Examiner.

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ENFORCE THE LAW

(Continued from page 3)

II.

The present statutes of Mississippi on the subject of intoxicating liquors are very full, complete, and carefully drawn, and if the public sentiment is behind them the sale of intoxicating liquors in Mississippi can be practically completely ended.

The most powerful weapon, independent of public opinion, which can be used is found in Sections 2,000 and 2,001 of the Mississippi Code of 1930, which are as follows, to-wit:

"2,000. Assessment of tax on liquor dealers for state, county and municipality—five hundred dollars each. Any person who may sell or give away malt, vinous or spirituous liquors unlawfully, or who shall allow the same to be sold or given away at his place of business, for any purpose whatever, or shall knowingly permit any person not interested in or connected with such business to keep and drink or give away at such place of business any vinous, malt, or spirituous liquors, shall be subject to pay to the state, county, city, town or village, where the offense is committed, each, the sum of five hundred dollars; and the state, county, city, town or village, or any tax payer of the state, county, city, town or village in the name thereof, or the state tax collector, or any sheriff within the county acting for them, may sue for and recover civilly, either jointly or separately, each, said sum of five hundred dollars; and such civil suit may be commenced by attachment without bond."

"2,001. Concurrent jurisdiction given chancery courts for enforcing last section.—The chancery court shall have concurrent jurisdiction with courts of law to entertain suits under the preceding section for the enforcement thereof instituted by the state, county, or any city, town, or village, or by any tax payer thereof, in the name of the state, county, city, town or village, or by the state tax collector, or by any sheriff within the county acting for them, and the chancery court shall have authority to suppress as a nuisance any place of business where the preceding section is violated, and by proper judgments and orders, punish and restrain the violators thereof."

These statutes were first passed and are found in Chapter 134 of the Acts of Mississippi of 1910, and were later amended by Chapter 256 of the Laws of Mississippi of 1912. Under these two sections not only can a penalty of \$500.00 be recovered each for the municipality, county, and state, but attachment may be had without bond and a temporary injunction issued without bond, restraining the nuisance from further continuance. The suit can be brought in the name of any citizen who is a tax payer of such municipality, county, or state in which the nuisance is being carried on, but the suit may also be brought in the name of the state tax collector, Hon. J. G. Gully. I feel sure that the state tax collector will heartily cooperate in such suits for the recovery of such penalties and

the enjoining of such nuisances. The chancellors presiding in the chancery courts of the State of Mississippi are honest men who observe their oaths of office, and practically 100 per cent of them in proper suits under these sections will absolutely restrain and close any joint, by temporary injunction, where the sale of liquors is actively carried on. These cases require no conviction by jury; they require no indictment at the hands of any grand jury. A violation of the injunction issued by such courts in such proceedings constitutes contempt of court and needs no trial by jury for the infliction of punishment.

The use of said sections 2,000 and 2,001 in proper cases will result in closing every joint in Mississippi where the law is to any extent openly violated.

Of course, where public sentiment is behind the laws the indictments by grand juries and the conviction by petit juries will do much to remedy the situation where the violation of the liquor laws is prevalent to any extent.

The sheriff of each county and the chief of police of each municipality is the key-man to the enforcement of the liquor laws. Citizens should be urged, during election years, to find out whether such candidates for sheriff and chief of police or marshal believe in and will enforce these liquor laws. If he will not pledge himself to enforce this and all other laws, such candidates should be defeated. They can be defeated in almost every county and municipality in Mississippi if the above course is pursued.

Such interest in the enforcement of the laws by citizens should not stop, however, on such candidate's agreeing to enforce the laws when elected, but should continue after he is elected. He should be interviewed by a large number of citizens, his promise to enforce the laws recalled to him, and he should be informed that he will be expected to carry out his promise. The violators of the law are always active. If not by actual bribing of officials they constantly bring pressure to bear upon such officials to overlook the violations and do nothing about them. The activity of such wets should be equalled and surpassed by law-abiding citizens who want the law enforced.

The national platforms of both the Democratic and Republican parties clearly set forth that in states where the sale, possession, and transportation of liquor is illegal that the federal government will assist in the enforcement of such laws. It is a scandal of the first magnitude and an outrage on decency that the federal government should issue a license to a citizen of any state to violate the laws of the state. Reference will be made to this in the next subdivision of this memorandum.

III.

In line with what has been stated, legislation should be had from Congress forbidding the issuance of a federal license to any citizen of any state to do that which is a violation of the state law.

When the Code of 1930 was prepared by the learned codifiers thereof, there were many sections of the law appearing in Hemingway's Code of Mississippi of 1927 which were not brought forward because of the existence of the Eighteenth Amendment, which has since been repealed. These statutes, many of them, should be re-enacted at the next session of the legislature of Mississippi.

Section 2,237 of Hemingway's Code of 1927 is as follows, to-wit: "2,237. (2,087) POSSESSION OF UNITED STATES LICENSE, OR APPLICANCES FOR RETAILING PRESUMPTIVE EVIDENCE OF GUILT.—The fact that any person has in his possession, or has posted in or about his place of business, a receipt, a license, or stamp showing payment of the special tax levied under the laws of the United States upon the business of selling such liquors, or shall have paid such special tax for the sale of such liquors in this state, or shall be found in possession of appliances adapted to retailing such liquors, shall be presumptive evidence that the person owning or controlling such receipt, license, stamp, or appliances, or having paid such special tax, is engaged in keeping for sale, or to be given away to induce trade, intoxicating liquors contrary to law. (Laws 1908, Ch. 115. In effect December 31, 1908.)"

This was omitted from the Code of 1930 for the above reason. It should be promptly re-enacted by the Legislature of Mississippi.

Space forbids inserting at length all of these sections omitted from the Code of 1930 for the reasons

hereinabove noted. All of these sections, however, should now be re-enacted, such sections being the following sections from Hemingway's Code of 1927, to-wit: Sections 2,249, 2,250, 2,253, 2,259, 2,261-2,266, both inclusive, 2,276, 2,277, 2,280 and 2,281. Chapter 210 of the Laws of Mississippi of 1922, making mandatory a jail sentence under certain circumstances and taking away from the Judge the right to merely impose a fine was declared unconstitutional in the case of Buford v. State, 111 Sc. 850. This statute was so declared solely on the ground of the manner in which reference was made to previous statutes without setting up previous statutes in full as being in violation of Section 61 of the constitution of Mississippi of 1890. That law should be re-drafted in constitutional form, and, so drafted, enacted into law.

When the 18th Amendment to Constitution of the U. S. was repealed the people of the United States were given thoroughly to understand that by such repeal full control over the liquor traffic or its prohibition was left to the individual states, and that the Congress of the United States would see to it that no federal statute would be enacted assisting in the

(Continued on page 14)

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Sometimes this seems like a large world we live in, and sometimes somewhat small. This remark was caused by my meeting at my church last Sunday a slight, sweet, stylish lady whom I used to know more than forty years ago, when we were very young girls. What a pleasure it was to us to ask and answer questions about those "old times," and to become for a little while as young as we ever were! We have two members of our Circle who are close kin to her: Mary Adelyn Milam, and Adelyn Summers, both of them her namesakes, Mary Adelyn, of Circle No. 9, her niece, and Adelyn, her granddaughter. I used to call her Addie, when I went with my father from Oxford to her home in Waterford, when he was pastor. These meetings are mighty pleasant, and I hope Mrs. France will come to see us soon, not in the church, but in our own home.

I want to put here a message to our friend, Mr. Cormier, to ask him to write us a letter, and one to Mrs. Mayo, to ask if she won't send us some more puzzles, for it looks as if we need some stirring up. Postage is high, and weather is hot. I have heard that postage is going to be reduced, but don't wait for that time to write: just be a little extravagant, and get together three cents for the outside of your letter. And I have very little doubt that six months from now, you and I will be wishing we had one of these heat waves to keep us from shaking with cold! J. L. Club No. 7, Colorado Springs, where it is generally cool, reports a temperature one day of 96°! We must be thankful our thermometer is not as high as that. I notice that Mary Nell is having a nice time in the cool shade in her ward. Look for the shade, and write me some letters, telling how good your watermelons are, or how well the figs are coming in, and other pleasant news.

Much love from
Mrs. Lipsey.

Bible Story No. 4; July 26th
Cain and Abel: Gen. 4:1-15.

After Adam and Eve were, because of their disobedience, put out of the garden of Eden, they had two sons, Cain and Abel. Cain was industrious and active, but of a dark, suspicious, violent, jealous temper. Abel seems to have been gentle and good. Abel was a keeper of sheep, and Cain a farmer. When they made an offering to God, Cain offered of the first fruits of his fields, and Abel of the first born of his flocks. In ways that we are not told, Abel's offering was pleasing to God, and Cain's was not. Perhaps the spirit in which they brought them, Abel's loving and devoted, Cain's selfish and evil, had much to do with this. Abel's offering was accepted, and Cain's rejected, because of the evil condition of his heart. This made Cain very angry, and his face was full of disappointment. God said to him, "Why are you so angry and disappointed, Cain? If you do well, it will be accepted, and if not, it is because of sin." Cain's heart was full of jealousy of his brother, and one day, he spoke to him of the difference in the treatment of himself and of Abel, and his anger became so fierce that he fell upon his brother and killed him. The Apostle John tells us that the reason he did this was "because his own works were evil, and his brother's righteous." I John 3:12. There was no law at that time to punish Cain, but there was One who knew what had happened, and the Lord said to Cain, "Where is thy brother Abel?" Then Cain told the first

falsehood that ever had been told: he said, "I don't know. Have I got to look after my brother?" And God said, "What sin have you committed? I can hear your brother's blood crying out to me from the ground." Cain did not know what it meant to die; no one had ever died before. But when God had pronounced a curse upon him, the curse of hard labor, of no good crops, of wandering upon the earth, he cried out that his sin was too great to be forgiven, and that all who saw him would make him as he had made his brother. But it was not the Lord's will that Cain should die, but that he should work out his punishment on earth, so He set a mark upon him: we do not know what it was, but when people saw it, they understood that they were not to kill this man.

Questions for You to Answer

1. What was Cain's business? What was Abel's?
2. Was one business any better than the other? or worse?
3. Why then was God displeased with Cain's offering?
4. Why did Cain kill his brother?
5. What name is given to Cain because of this sin?

Bay Springs, Miss.,
July 17, 1934.

Dear Mrs. Lipsey:

Am sending my dollar for July. Aren't we having hot weather? I love to play outdoors in the cool shade.

Surely do hope there will be lots of money this month for the orphans.

Lots of love,
Mary Ruth.

Indeed, the weather has been hot. But I hope you had a few days ago, as we did, a good cool rain. So glad to get your letter and J. L. dues. We will have a good contribution this month, because of an extra gift.

OLD AGE AND PENSION

By Dr. B. G. Lowrey
Oxford, Miss.

When I left Congress, the member of the House who was recognized as champion of the proposal for old age pensions was Dr. Sirovich of New York. He is the son of a Jewish Rabbi and is a man whom I learned to respect for his ability, his industry and his fearless activity. I was not however won to his old-age-pension theory. Certainly society ought to provide care for those men who are disabled by reason of age and who have no means of support; but it seems to me the wiser policy would be to leave this to the cities, counties and states rather than fall in with the present dangerous tendency to appeal all of our troubles to Washington and expect the Federal Government to take care of everything and everybody. This remark is not prompted by a disposition to criticize the policies of the President or of this administration. I realize that we had come upon a time which was largely the result of war and which like the time of war was extraordinary and demanded extraordinary plans of relief. I believe, however, that any man who has studied the policies of our National Government for the last quarter of a century will agree with me that there has been a

dangerous trend toward the free and reckless distribution of public funds and to Federal control and administration of matters which would better be left to local political powers.

Finally, however, it seems to me that the public mind is coming more and more to an attitude which will throw a large number of old men into the position of dependence upon public charity or some kind of organized benevolence.

Now, this is not a howl of distress from a dependent old man. I hold an oppointive Federal office and have so far not had the humiliation of being laid finally on the shelf. But, as I look around me I frankly resent what I see happen to numbers of men who are a little older or a little younger than I. Possibly the most grievous feature of it is the position which so many churches are taking toward the preachers who are advancing in years. For instance, I have known, I think, four churches of my own denomination, Baptist, which have changed pastors somewhat recently and whose pastoral committees have given out that they would consider no man over forty years of age. Yet, I believe that in a somewhat extended experience with church affairs I have found the men of deepest consecration, or ripest Christian character and of greatest power in the ministry, among the preachers from forty years of age up to three score and ten. If our churches are going to adopt this policy, it will mean three things: First, many of our best and most deserving ministers will be consigned to humiliating idleness and dependence. Second: Much of the money which the churches are now giving, and need to give, to the promotion of the Kingdom will have to be turned to the support of men who are anxious and able to be, "Paying their own way" by the best ministerial service of their lives. Third: The Kingdom of Christ will consign to waste what is perhaps its largest reservoir of power in the gospel ministry.

—Booneville Independent.

A TRYING SEASON AT THE RESCUE MISSION

New Orleans, La.

Our summers are generally less satisfactory because of lessened attendance during the warm seasons. And usually contributions fall off. But this summer has been unusually trying. Government aid so lavishly given to so many and especially to transients has cut down our attendance beyond that of any previous season for several years. And this lessened attendance has made impossible former records of conversions. A marked feature of the present attendance is that it is made up largely of the old and middle aged while the young men are being more frequently employed in the various lines being opened to them through government aid.

Deplorable conditions prevail here at these centers where the men are gathered and cared for. Similar conditions are prevailing elsewhere where such aid is given encouraging a continuance in idleness. Drinking, gambling and general un-

restrained godlessness seem to characterize each. To feed men in continued idleness is to hurt rather than help them.

In the meantime this Mission goes on bearing faithful testimony for Christ in the endeavor to give the word of life to all that come. And we never fail to have a fairly well filled hall in our nightly services.

A lad in his teens just bereft of both parents in an automobile accident found his way into one of our services a few nights ago, heard the simple gracious story of Jesus and surrendered to Him. Through the help of friends he is now being cared for and is attending summer school. One by one the Lord sends them to us so that our work is not in vain. But we are greatly needing your sympathy and help. From the beginning this is a work of faith. Voluntary contributions have sustained it in the past and must under God be our continued dependence.

J. W. Newbrough, Supt.
740 Esplanade, New Orleans.

RESOLUTIONS

Whereas, our heavenly Father has seen fit to take from our midst, our brother, Mr. James E. Johnson, who has been a member of our church for several years. His death has brought sorrow to the family, church, and community.

Whereas, we desire to express to the family and loved ones of this man our deepest sympathy in this, their hour of sorrow.

Resolved, that a copy of these resolutions be spread upon the minutes of the union, a copy be sent to the Baptist Record and the original be presented to the family.

Zula Walton,
T. T. Cooper,
J. H. Floke,
Committee.

CONCORD

The people of Concord Baptist church were delighted to have Rev. W. B. Phipps to hold a seven day revival meeting which began Sunday morning and ended Saturday night. Large crowds attended every service. We were delighted to have two to unite with our church: Miss Earnie Corkey and Mrs. Morris, both of whom came from another church.

Our visiting preacher asked the people to give syrup as pay and he received 14 gallons.

—Member.

666

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AUBER J. WILDS, General Secretary
Oxford, Mississippi

LAUDERDALE COUNTY ASSOCIATIONAL B. Y. P. U. REPORT
(Summary of all officers reports)
To the Lauderdale County Associational B. Y. P. U. in annual session at Goodwater church June 24, 1934:

The Lauderdale County Associational B. Y. P. U. is composed of 34 churches. Seven of these churches do not have a B. Y. P. U. In the association there are fifteen Baptist Training Unions, 4 B. A. U.'s, 29 Senior B. Y. P. U.'s, 14 Intermediate B. Y. P. U.'s, 26 Junior B. Y. P. U.'s, a total of 73 unions and 2 Story Hours. Total B. Y. P. U. enrollment 1,281. During the past year 10 B. Y. P. U.'s have been organized, 37 study courses have been held, and several hundred awards given. Only ten unions have met the standard for the year.

The county president, vice-president and other general officers have put on 21 programs and organized four B. Y. P. U.'s. The district leaders with the assistance of various unions have planned and given programs in a number of churches for the purpose of promoting B. Y. P. U. work in the county. Two programs were put on and two visits made to negro churches.

The associational president accompanied by a part of the associational B. Y. P. U. officers and other B. Y. P. U. workers went to Newton Baptist Church January 14th, 1934, for the purpose of re-organizing the Newton County Associational B. Y. P. U. Following a program put on by our workers the work was re-organized.

About nine business meetings were held during the year. Programs for the district and annual conventions were planned, and all extension work was outlined. The Calendar of Activities having for its slogan for 1933, "Looking Unto Jesus" and 1934, "Christ Our Authority" has been emphasized in the programs and plans for the work.

Quarterly rallies were held in each of the five districts four times during the year. The district leaders were in charge of these meetings. Mrs. Goodson, Junior-Intermediate Leader, has been in charge of an interesting feature put on by Junior or Intermediate B. Y. P. U. members at a majority of the district meetings.

A county-wide B. Y. P. U. conference was held at Southside church Thursday evening, August 10th, 1933, directed by Mr. Auber J. Wilds, State B. Y. P. U. Secretary. There were about 175 B. Y. P. U. members, pastors and visitors present, representing fourteen churches.

Mr. Wilds was guest of honor at a luncheon given by the Lauderdale County Associational B. Y. P. U. and the Meridian City B. Y. P. U., January 12, 1934. There were about thirty B. Y. P. U. members and

pastors present. Following the luncheon Mr. Wilds brought an interesting and challenging message to the B. Y. P. U. Leaders. He called attention to some definite work that will be promoted by the B. Y. P. U. Department through the Associational B. Y. P. U.'s and City Unions during 1934. First, a state-wide campaign for subscriptions to "Home and Foreign Fields" will be made. Emphasis is being placed on Missionary Reading Courses. Another important phase of the work mentioned by the speaker is the need of putting on associational-wide simultaneous B. Y. P. U. Study Courses. Mr. Wilds asked the co-operation of the B. Y. P. U.'s and the B. A. U.'s of this county in helping to promote the work as outlined.

At the meeting of the Baptist Association which was held at Midway church in September 1933 a report of the B. Y. P. U. work was given.

Announcements and reports of all meetings have been sent to the Meridian Star for publication.

Approximately 400 letters and 300 cards have been written by the general secretary and several hundred letters and cards have been written by the district leaders, district secretaries, Junior-Intermediate B. Y. P. U. leader and other officers in the interest of the work.

Several county officers and a large number of other B. Y. P. U. members were present at the District Four Convention held in Meridian Forty-first Avenue Church in June this year.

Respectively submitted by,
Omera Coker,
Secretary.

REPORT OF ANNUAL B. Y. P. U. CONVENTION

The Lauderdale County Associational B. Y. P. U. met at Goodwater church Sunday, June 24, 1934, for the seventh annual convention. There were approximately 175 B. Y. P. U. members and pastors present, representing fourteen churches in the county. The attendance banner awarded to the union having the largest per cent of their membership present went to Toomsaba Senior B. Y. P. U.

The meeting was called to order at 10:30 o'clock by J. H. Brown, president. Following the opening song service Rev. W. E. Greene of Clark Memorial College conducted devotionals, reading I Cor. 15: 25. The theme of the short devotional talk was "He Must Reign." The welcome address was given by Brooks Allen and response by Rev. T. B. McPheeters, Associational B. Y. P. U. pastor.

A playlet, "Grandpa Signs Up!" was presented by Toomsaba B. Y. P. U. members. An interesting Sword Drill was given by Southside Intermediates. The address of

the morning was by Mrs. W. D. Cook of Meridian. Mrs. Cook brought an interesting message on "Motivating Our Work." The speaker stated that our mission here on earth is to glorify God, thus motivating life. She emphasized the fact that the purpose of B. Y. P. U. is growth and service. Mrs. Cook used a chart to illustrate the growth of a fruit bearing life, a life that is motivated. A barren life was also pictured. The meeting was adjourned for lunch.

Song service led by R. L. Criscoe, county chorister. A feature of the afternoon session was a talk by Rev. W. L. Meadows of Quitman, State B. Y. P. U. President. Rev. Meadows spoke on "Christ Our Authority." Stating that the greatest business in all the world is to do the will of Christ, recognizing His authority. The congregation was favored with a vocal solo by Russell Carter of Quitman.

The following officers were elected: J. H. Brown was re-elected President; Vice-President O. E. Muse; Junior-Intermediate Leader, Mrs. W. H. Goodson; Secretary-Treasurer and Reporter, Miss Eunice Wideman; B. Y. P. U. Pastor, Rev. T. B. McPheeters; Chorister, R. L. Criscoe; Pianist, Miss Alice Riley. The leaders and secretaries respectively of the five districts are as follows: W. H. Goodson, Alvin Reeves; Charlie Lee, Miss Mary Privett; W. E. Jackson, Miss Velma Butler; M. F. Rayburn, Mrs. Aubrey McPheeters; and Mrs. O. L. Litchfield, Miss Rosalind Talbert.

A resolution that the convention go on record as being against the hard liquor bill was submitted and adopted.

The next county-wide convention will be held at Arkadelphia in June 1935.

The service was dismissed with prayer by Rev. Meadows.

(Signed)
Omera Coker,
Former Reporter.

Editor's note—We congratulate Lauderdale County on having such a splendid organization. Surely the reading of this report of their work will inspire all other Associational B. T. U. officers to a like effective program for the coming months.

VACATION BIBLE SCHOOL COMMENT

Highland Baptist Church, Meridian, had this year its first Vacation Bible School in several years. Rev. J. H. Street is the pastor. In sending in report of the school Mrs. Street, who was principal of the school, says:

"The main difficulties were two: financing the school, and managing an over-crowded Junior Department. The first of these was cared for by the church voting to promote the school and to underwrite the expenses. Offering on commencement night and private donations covered expenses. The other difficulty was solved by having plenty of helpers, well-planned programs, all hand work material in readiness, and prayerful, alert group of workers.

"Most successful features of the school:

"A. Bible study periods and music periods.

"B. Picnic at the park—most orderly picnic behavior I have ever seen.

"C. Hand work. This had been a 'booga boo' to us, but due to careful and complete preparation it proved to be a most successful feature.

"Value. The whole hurch is delighted with the school and we consider the value inestimable. Outstanding values are a deepened reverence and love for worship of God and closer fellowship between boys and girls and church. We consider the school wonderful preparation for our revival which begins June 17."

TITHING LITERATURE AT LESS THAN THE COST OF PRODUCTION

53 Pamphlets and Tabloids, Over 500 Pages, by 33 authors, 60 cents.

For Sixty Cents, the Layman Company, 730 Rush Street, Chicago, Illinois, offers to send to any address, postpaid, 53 large page, closely printed pamphlets and tabloids, aggregating over 500 pages by more than 30 authors of various denominations. The price is less than the cost of production. Without extra cost, we will include enough copies of pamphlet "Winning Financial Freedom" to supply a copy for each of the church officials, also an instructive circular on a Ten Weeks' Program of Education in Tithing.

Please mention the Baptist Record. Also give your denomination.

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M. P. L. BERRY, President,
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ENFORCE THE LAW

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(Continued from page 11)
violation of state laws, but that the power of the federal government would be used to protect such states in prohibiting intoxicating liquors from being carried therein from other portions of the United States where such sale was legal. The Representatives and Senators from the State of Mississippi should be called upon to see that such promise be carried out, and that effective laws be enacted to prevent the importation into such states, or the manufacture therein be prevented. So to do would be to carry out the mandate of the platform of the Democratic Party. We have a right to insist upon such plank of such platform being carried into effect fully and effectually.

Referring again to new state statutes, it appears to me that serious consideration should be given to statutes providing:

First, for an Assistant Attorney General, whose sole duty should be to assist District Attorneys, County Attorneys, and to act independently of them, in the enforcement of the liquor laws. In those counties in which public opinion was such that the laws could not be enforced or were not enforced, this Assistant Attorney General, by the use of the procedure laid down in Section 2,026 of the Mississippi Code of 1930, hereinabove referred to, could in the Chancery Court put every active joint forever out of business. Such Assistant Attorney General should have no other duties whatsoever. He should be able to give his entire time and attention to these laws alone, and should have a contingent fund sufficient to pay his expenses in going to any portions of the State of Mississippi where his assistance was needed and called for by local citizens who desired the law enforced. The appropriation for this purpose would not necessarily have to be large. It could be a very modest sum.

Second, serious consideration should be given to the enactment of a statute providing for the creation of a small, highly trained, well-paid body of state troopers or state agents, to be appointed either by the Governor or the Attorney General of the state, and to be directed and controlled either by the Governor or by the special assistant Attorney General hereinabove referred to. This body of state troopers would cost a considerable sum of money, but I believe the expenditure would be justified in the enforcement of the law, and I believe further that the fines collected from conviction of the violation of the liquor law, or a portion thereof, could be paid into a special fund into the state treasury for the payment of the salaries and expenses of such state troopers.

With the addition of these two agencies, I believe the liquor laws of Mississippi could be thoroughly enforced, and that public sentiment would be re-enforced in favor of all the liquor statutes of Mississippi when the people saw that the laws were reasonably well enforced.

PASCAGOULA

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Next Sunday will occur the formal opening of the new educational building. This church, with a very modest beginning, has grown to an enrolled membership of more than 300. Three years ago Dr. Patterson, of Birmingham, Ala., was called to the pastorate. He has had a wide experience in planning, financing and erecting church buildings, this being his 44th project. On coming to the field, notwithstanding the depression, he set to work to prepare plans and specifications for the new building. Fifteen months ago work was started on the educational unit. The ladies society had accumulated a fund, part of which was paid for the Blackwell property adjoining the church grounds, and on the first of May, 1933, the society paid over to the building committee the sum of \$2,355.00. With this sum the building committee started work. It has been remarkable, approaching the miraculous, how money has been raised and the work carried on. Through the connections which Dr. Patterson has with mills and dealers, the most of the building has been down to less than 50 per cent of the commercial value, thus making it possible for a little money to go a long way in the construction of the building.

The building is completely departmentalized for Sunday school work. The ground floor is arranged for the Adult department. However, the partitions are left out of three rooms in order to have an assembly room in which to hold the regular services of the church. This floor contains a kitchen, class room and two toilets. When the new auditorium is erected the remaining partitions will be put in, adding three class rooms.

The second floor contains the general secretary's office, pastor's study, cradle roll, beginners and primary departments, each provided with a supply cabinet. Also two toilets and drinking fountain.

The third floor contains the Junior and Intermediate departments, each with assembly and eight class rooms. Also supply cabinet for each department. This floor also contains the rear section of the pipe organ alcove, which will be extended and completed when the new auditorium is erected. Also there will be added to each of these departments another class room.

Take 6 Inches Off Hips and Bust

The SAFE Way to Reduce

"For 3 months I've used Kruschen Salts—I've lost 45 lbs.—taken 6 inches off bust—3 bottles gave me splendid results." Mrs. Carl Wilson.

A half teaspoonful of Kruschen in a glass of hot water every morning is the secret how overweight folks can reduce SAFELY and at the same time gain physical attractiveness. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

The building is finished throughout with extra grade yellow pine. The construction is very unique and presents a very attractive appearance. The exterior will finally be finished with brick veneer. Throughout the material and workmanship is of the best, and the building is the last word in departmentalized arrangement. The building is entirely paid for.

At 11:00 next Sunday morning the service will be conducted by the pastor who will give a full financial statement. There will be special music, and the Hon. W. M. Colmer will deliver an address. In the evening at 7:45, there will be an informal service at which the

various departments, Sunday school, B. Y. P. U., and W. M. U. will be represented. This informal opening will not be a dedication, but a jubilee service, in recognition of the marvelous power of the Holy Spirit, who has led in this great enterprise, and the wonderful spirit of unity and fellowship that has prevailed in the church.

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—BR—

Patient: "Doctor, how are my chances?"

Doctor: "Oh, pretty good, but I wouldn't start reading any continued stories."—Ex.

CHRISTIAN LIFE CONFERENCE August 12-19—At Ridgecrest

HEAR

Dr. Wallace Bassett on the following subjects:

"Some Things We Know About All Things."

"Adjustment and Happiness."

"Making Personality Profitable."

"Can Christianity Adjust Itself to Present and Future Changes."

"What Effect Does Belief in Future Life Have on this Life."



BY A WATERFALL

Dr. Bassett Says:

Character is the goal of all things. The world has many needs. It needs food and clothing. It needs education. It needs good government. It needs good laws, and conscientious officers who will see to their enforcement. But with all its many needs its greatest need by far is the right kind of men and women. This need is no fundamental that if we have the right kind of people in the world all other rights will follow. If we do not have the right kind of people none of these other things will suffice.

The purpose of the Christian religion is to produce the right kind of character. The end of foreknowledge and predestination was that we might be conformed into the image of Jesus Christ. Christ did many things while he was here, but the one great mission he came on was to "find that which was lost" and to restore man to the place intended by the Father when He created humanity. Everything Christ does has this one end in mind.

He creates in us eternal longings, and brings to us the proper evaluation of character. We cannot be what we ought to be, and under God, what we can be, until we see the worth of character as compared with all other things in the world. No man can be wise until he appreciates wisdom. No man will be good without the love of goodness.

Not only does Jesus Christ give to us the sense of relative values in life, but he gives to us the knowledge of God. No man can know God apart from Jesus Christ. As we know God we swing our life plans in line with the Father's will. As we make God's will the law of our life we develop characters which meet with divine favor.

We are trying to grow the right kind of people. There is no outside compulsion that can could character. God in the human heart produces the motive power necessary to character. The acceptance of the will of Christ, Saviour and Lord, as supreme in our lives enables us to bring about the necessary adjustments to growth and happiness. It makes us brave and gives us convictions about right and wrong in the world. It enables us to positionize ourselves on public issues and engenders courage that finds expression.

Don't be satisfied with this sample of Doctor Bassett's messages. Make your reservation at Ridgecrest now. Space is rapidly filling. Note the date. Follow the crowd.

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NO DOUBT YE ARE THE PEOPLE, AND WISDOM SHALL DIE WITH YOU.

Job 12:2.

I do not write with any expectation of changing the mind of Dr. Hunt; but since he has waged such warfare against preachers, I do propose to show to the readers of The Baptist Record, that his teachings are utterly false. All I ask of our good editor, is to give me time and space, that the Holy Spirit may use me in an instrument through which to proclaim God's eternal truth.

Jesus, in Matt. 7:6, warns us against a waste of that which is precious; but Paul tells us in Titus 2:10-11, "For there are many unruly and vain talkers and deceivers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

In The Record of July 12, the Doctor quotes from Rom. 2:28-29; Gal. 3:28, and several other passages, to try to prove that "Israel" in the New Testament does not mean what it does in the Old Testament, and to sustain his contention that God is forever through with the Jews, and that Jesus set up His kingdom when He was here in the world. Now the simple teaching of all those passages is, that both Jews and Gentiles are under the condemnation of the law; but that in this age of grace, all who will trust in Jesus shall be saved. Gal. 3:28, reads, "For there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Now by the law of the logic used by the Doctor in support of his contentions, that verse teaches that to become a Christian is to become unsexed; to become neither man nor woman. Now that shows the folly of trying to make the Bible teach something that it does not teach.

The Doctor's continual statements about the terms applied to the descendants of Abraham through his son Isaac, not meaning now what they did during and before the days of Christ, is puerile. If anybody knows the correct terminology to be used in speaking of Abram's descendants, they themselves certainly should. I can and do talk face to face any day I so desire, with a well educated Hebrew. By correspondence, I am in contact with two of the world's greatest living Christian Hebrews; scholars of the highest rank, both of whom are Baptist preachers. All three of these Hebrews use the terms exactly as I do. The two that are Christians, teach the pre-millennial coming of Christ, and the setting up of His kingdom when He does come, just as I and all other Bible students do, who interpret the Bible correctly. These Christian Hebrews say, that the gathering of the Jews to Palestine now, is in fulfillment of the scriptures which I have given in other articles; and that it is for the purpose of Christ setting up His kingdom when He comes. They are ex-

pecting the Rapture at any time, after which will follow the great tribulation, and during which that part of the Book of Revelation which is yet prophecy, will be fulfilled.

Dr. Hunt runs true to form, and "spiritualizes" much of the literal prophetic teachings of the Bible, just as all post-millennialists do, and teaches that "the church" is the kingdom of God. That which is good that pertains to the future of the Jews, they apply to the church; the other belongs literally to the Jews, according to their theory.

I do not like to use the terms, but since others do, I must in order to be understood. The twentieth chapter of Revelation deals with the resurrection of the saved and the unsaved. Verse 5, speaking of the resurrection of the saved says, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Verse 6, says, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Verse 7, says, "And when the thousand years are expired, Satan shall be loosed out of his prison." Then follows the account of Satan's overthrow, and into the lake of fire and brimstone. Then beginning with verse 11, follows the account of the judgment of the wicked dead, who will have been raised for that purpose. That will be after the millennial reign of Christ and His redeemed here on earth. Take your choice brother, but I do not belong to the past-millennial bunch. Some people boast that they are neither pre nor post, but are PRO. The Bible does not know them at all.

The Doctor seems to be very much afraid that somebody will teach that Jehovah is God of the Jews and not of the Gentiles also. I wonder if he does not know that God is Sovereign, and has a right to do as He pleases with His own? and that He made the Sovereign choice of Jacob over Esau, and did that before they were born? The Doctor had as well object to the nationality of Jesus being Jewish rather than Gentile, as to object to what God has told us in His word that He will do with the Jews. For my part, I rejoice in His Sovereignty, as well as His Righteousness, Justice and Love.

In II Sam. 7:11-17, we have the record of the definite, specific promise God made to David that his kingdom would be an everlasting kingdom. That even though his descendants should sin against God, He would chastise them, but would keep His promise, and establish his throne forever. Now I ask, Did God lie to David? If God is forever through with the Jews as the Doctor teaches, then He did. But God cannot lie; therefore, the Jews are now being gathered back to Palestine, and Christ the lineal descendant of David will come and establish His kingdom there, and reign over this world as "KING OF KINGS AND LORD OF LORDS."

In Luke 1:31-33, the angel Gabriel said to Mary who was to be

the mother of Jesus, "And, behold, thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever; and His kingdom there shall be no end." Did the angel lie to Mary? If God is forever through with the Jews, as the Doctor teaches, Yes, What horror at the thought. In the passage just quoted, we see the fallacy of "spiritualizing" the scriptures. The promise to Mary was literal and fulfilled to the letter so far as her conception and the birth of Jesus were concerned. Then by what law of logic or language does the Doctor draw the line, and "spiritualize" the other promises made to Mary by the angel, when they were just as specific and definite as the others? Only those who pervert the scriptures will be so bold. Jesus did not sit on David's throne while here on earth the first time; therefore, He must come again, and sit upon that throne, as the scriptures teach that He will, and rule this world. No, God is not through with the Jews.

In Matt. 19:27-28, we have the following: "Then answered Peter and said unto him, Behold we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel." Did Jesus lie to His disciples? According to the Doctor's teaching He did. God forgive the thought!!! The apostles did not rule one tribe, much more twelve, while they lived in the world. But the Doctor teaches that "the church" is the "spiritual kingdom" and Christ is now ruling the world. Then will he please tell us which "branch" of "the church" Matthew is ruling? Is it Baptist, Methodist or Presbyterian?

Yours for a correct interpretation of the Bible,

L. D. Posey.

W. M. U. ORGANIZATIONS IN SOUTHERN BAPTIST CONVENTION: Individual Personal Service Report Blanks now ready, completing a W. M. U. Record System with nine forms. Already being used and recommended by a number of W. M. S. and Auxiliaries in five Southern States. Request free samples.

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PSALMS 23: 3, First Clause: "HE RESTORETH MY SOUL."

By Mrs. Thos. J. Harper,
Stonewall, Miss.

No doubt the psalmist is referring to the restoration of the soul from a spiritual neglect or backsliding, resulting from failure to "lie down." David, as a good shepherd, knew the dangerous places that his sheep might go and get wounded. And he, as a good shepherd would find every one that wandered away from the fold, and restore them to health and to the fold.

A sheep hasn't much sense; they cannot take care of themselves. Sometimes one will wander from the fold and yet into the company with the goats. A goat is very unlike the sheep, and will often fight the sheep and other goats, then the sheep loses his wool. But the good shepherd will find the lost sheep and restore it to health and will give it special care until it grows wool again, then it is worth what it once was.

We too, are prone to wander out into the worldly things and go wrong and lose our influence for good. But our Great Shepherd is kind and merciful to us until we regain our influence. David recalls how tenderly God had dealt with him after his back-sliding, and how completely He had restored him into fellowship again. "If a shepherd have a hundred sheep and ONE is missing, he leaves all and does what? He searches for how long? UNTIL HE FINDS IT. 'THE LORD IS MY SHEPHERD I SHALL NOT BE MISSING.'"

"And of all that my Father has given me, I have lost NONE."

"My sheep hear my voice, and I know them, and they follow me, and I gave unto them ETERNAL life."

"For I am persuaded that neither death, nor life, nor angels, nor things present, nor things to come, neither heights nor depths, nor any OTHER creature shall be able to separate us from the love of God, which is Christ Jesus." Therefore, 'I SHALL NOT BE MISSING.'"

Don't Read This

Unless you are interested in a medicine which has helped over 700,000 women and girls. Take it before and after childbirth, at the Change or whenever you are nervous and rundown. 98 out of 100 say, "It helps me!"

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

BAPTIST WORLD ALLIANCE CONGRESS

Berlin, August 4-10, 1934

When the S. S. EUROPA sails from New York at an early morning hour on July 25 there will be on board approximately one hundred Southern Baptists enroute to Berlin for the Baptist World Alliance Congress.

Before arriving at Berlin most of these passengers will stop over in England for a three-day "London Extension Tour" and on account of the tremendous speed of the EUROPA still arrive in Berlin on August 3 which is the day previous to the opening session of the Congress.

Dr. M. E. Dodd, president of the Southern Baptist Convention and one of the principal speakers on the program in Berlin, will officially lead the party to Germany. He will be accompanied by Mrs. Dodd and after the Alliance meeting they will continue their trip to Palestine, India, China, and Japan, visiting the mission fields supported by the Southern Baptists.

Dr. Louie D. Newton of Atlanta, member of the Executive Committee of the Southern Baptist Convention and pastor of one of the leading Baptist churches in Atlanta, will present the invitation for the Baptist World Alliance to hold its next Congress in Atlanta in 1938. The invitation itself is a beautiful leather bound book inscribed in gold "Atlanta's Invitation." The book contains 65 letters endorsing and supporting the invitation. Included in the number is one from the President of the United States inviting the Congress to meet in Georgia, his adopted state. Senator Walter George and Senator Richard B. Russell have heartily endorsed this invitation. Governor Eugene Talmadge, Mayor James L. Key and the Atlanta City Council; also the Kiwanis Club, Rotary Club, Exchange Club, Civitan Club, Lions Club have written letters supporting this invitation.

One of the most notable letters is from the President's Club of Atlanta which is composed of the presidents and members of Atlanta's leading business houses.

Included in the list of passengers for the S. S. EUROPA are representatives from practically every Southern State. Beginning with Alabama, there will be Dr. L. E. Barton of Montgomery and Miss Elizabeth Cummins; Dr. M. T. Andrews, Rev. C. B. Waller and Dr. Otto Whittington will represent Arkansas; Dr. and Mrs. C. M. Brittain of Jacksonville will represent Florida; Dr. Edwin S. Preston, Executive Secretary of the Baptist Young People's Union of Georgia; Dr. O. P. Gilbert, Editor and Manager of the Christian Index, who will take 1,000 copies of his paper to Berlin for distribution; Dr. Louie D. Newton; Dr. W. H. Faust; Miss Margaret Allen and Miss Marguerite Dobbs will be among the Atlantians. Others from Georgia will be Dr. and Mrs. Roland Q. Leavell of Gainesville; Rev. and Mrs. James Ivey of West Point; Rev. James M. Teresi of Vienna.

Mr. and Mrs. F. J. Katz of Shre-

veport, La., and Mr. and Mrs. A. S. Bozeman of Meridian, Miss., will represent their respective states. From Oklahoma will be Rev. C. E. Wilbanks and Rev. Alfred Carpenter, both of whom will visit the Holy Land before returning to America. Also Rev. A. J. Aulick will attend from Oklahoma City.

North Carolina will have a nice representation consisting of Mr. J. S. Farmer, Editor of the Biblical Recorder; Perry Morgan, Sunday School Secretary of North Carolina; Rev. J. C. Canipe of Siler City; Rev. Emory W. Trainham of Laurinburg; Miss Cora Bee of Winston-Salem; Rev. J. B. Grice of Asheville and Dean G. N. Ashley of Salemberg. Already quite a number of Baptists have gone from North Carolina on earlier sailings to attend the Alliance. After the Congress in Berlin, Rev. Canipe, Rev. Trainham and Dean Ashley will journey to the Holy Land.

South Carolina will be represented by Mrs. Rebecca E. Earle and her charming daughter, Miss Emily Earle. Dr. Walter R. Alexander of Florence will also attend the Alliance and visit the Holy Land.

Perhaps the oldest delegate to the Baptist World Alliance from America will be Mr. T. H. Farmer of Martin, Tenn., will attend the Congress, visit the Passion Play and see Paris and London. He is 73 years of age. Dr. John D. Freeman, Executive Secretary for Tennessee, will be among those attending the Alliance.

An unusually large delegation comes from Texas led by Dr. L. R. Scarborough who will respond to the Roll Call of the Alliance. Others from Texas are Rev. H. F. Fickett of Galveston, who will visit the Holy Land; Rev. H. M. Wolfe of Houston. Also Dr. W. R. White of Fort Worth is attending the Alliance and afterwards will make a European tour.

Dr. John Lee Harris of Kansas City, Mo., will represent the State of Missouri and Mrs. Hattie D. Swain, prominent Baptist of Chicago, Ill., will also be with the Southern group.

Many notable Virginians will attend the Alliance among them being Dr. George T. Waite, Executive Secretary of Virginia. Prof. and Mrs. Rolvix Harlan of the University of Richmond and Mrs. W. T. Harris of Virginia; also Dr. George N. Daniels of Newport News.

Prof. Harlan is Chairman of one of the very important commissions and will render his report at the Alliance.

Already Dr. and Mrs. John L. Slaughter of Richmond have preceded this group, sailing in the S. S. BREMEN, July 18, and will join them at Berlin for a trip to the Holy Land after attending the Alliance.

The S. S. EUROPA makes the trip from New York to England in less than five days and the Southern Baptist group will enjoy traveling on this fast steamer and joining some 150 or more of their friends already in Europe and who will be at the Baptist World Alliance Congress in Berlin.

Among those who have already gone are Dr. and Mrs. Ellis Fuller,

Dr. and Mrs. W. A. Duncan of Atlanta; Rev. Willis Howard of LaGrange; Dr. J. R. Jester of Winston-Salem, N. C.; Dr. J. P. Boone of Macon, Ga.; Dr. O. M. Siegler of Americus, Ga.; Dr. and Mrs. George Hyman of Miami, Fla.; Mr. C. J. Allen and Rev. A. P. Stephens of North Carolina; Mr. and Mrs. Robert Coleman and Dr. and Mrs. George W. Truett of Texas; Dr. Arch C. Cree of Salisbury, N. C.

The National Baptist Convention composed of colored Baptist will also be represented by Rev. J. M. Nabrit of Atlanta and Rev. James P. Reeder of Columbia, S. C., and Rev. M. M. Sears of Birmingham, Ala.

Perhaps never again will Baptists have the opportunity of attending the Baptist World Alliance and the Passion Play during the same year and those who go this year will be extremely fortunate in witnessing these two great events.

PARTING WORD FROM DR. DODD

Dear Brother Editor:

As I take leave of our native land for an absence of some five or six months I shall be carrying you, your great work, your noble state, and our beloved denominational enterprises in my mind and heart.

Will you kindly permit me the privilege of this final word just prior to our departure?

Mrs. Dodd and I are hoping to accomplish three things on our world tour of the mission fields:

1. To bring some heart and encouragement to our missionaries.
2. To win some trophies for Christ in every land around the globe.
3. To get such first-hand, intimate and personal, information and inspiration as will enable us to stir up more interest in the missionary enterprise among our people at home.

In the meantime we hope that the spirit of God may be upon all our people in the homeland for good; that the pastors, deacons, trustees, men, women, young people, Sunday school folks may all take their tasks seriously to heart and carry forward with courage for Christ and His church.

I will regret missing your State Convention, but I have requested another brother of known ability, of loyal heart and devotion to all of our work to represent the Southern Baptist Convention, the Executive Committee and the Cooperative Program at such time as your State Program Committee may designate.

It seems to me that missions should not only be our constant concern but that missions should receive special emphasis at the present time, because of the widespread lowering of the morale of Christian people on the subject of missions.

Our Baptist people have always stood for spiritual religion, social purity, the sanctity of the home and righteousness in general. They will continue to do so on all subjects, but the question of the destructive influence of immoral and licentious moving pictures, which have been

created by depraved, if not degenerate anti-Christian minds, are uppermost for major consideration at the present moment. I would urge all of our people to take vital action on this matter by pledging themselves, their Sunday school classes, B. Y. P. U.'s, Missionary Societies, and church members to refuse to give countenance to such destructive pictures by refusing to attend all such.

I hope the people who remain at home will occasionally remember in earnest prayer their Baptist brethren and sisters who will be assembled from all parts of the world in the Baptist World Congress in Berlin, August 4 to 10.

I sincerely hope and trust that this summer and fall revival meeting season may bring to every church and community a season of refreshing from the Lord and that the efforts of our people may add many souls to the body of Christ.

The district associations could do nothing better than to take careful and earnest notice of those churches which report no baptisms and to offer them assistance in every possible way to have an evangelistic meeting.

I shall be sending an occasional note to you and your people through Brother Walter M. Gilmore.

Ephesians 3:14-21.

Cordially yours,
M. E. Dodd.

AN EXPERIENCE AT B. B. I.
Student D. I. Stennis,
New Orleans, Louisiana

One afternoon in the early part of the month of January I was crossing Washington Avenue, on the way to my room on 4th Street. Just as I came to the corner a man stopped me and asked for some money with which to buy something to eat. I did not have any money, but took him to my room and cooked him some food. In the course of the conversation I found that he had an aged mother and father who were dependent on him, and gave him part of what he had to carry home with him for them.

I asked him if he had ever accepted Christ as his Saviour. He said that he was a member of the Catholic church. I got my Bible and read several passages to show him that salvation was not of works but of faith, that he had the privilege of direct access to God through Christ, and that praying to the image of Peter would avail him nothing. I then gave an illustration of God's plan of salvation and how God could be just and save sinners, and asked him if he would like to accept Christ as his Saviour. He said, "Yes, I would." I prayed with him as we both got on our knees, and he then prayed without my asking him. When we had finished praying he asked me for a Gospel. I gave him a New Testament and he went on his way.

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